

ADVENT HARBINGER

AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

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Poetry.

Original.

A Warning Voice!

BY FREDERICK WRIGHT.

Ye pilgrims o'er a desert land,
Where frowning rocks and bare
Arrest your steps at every hand,—
And no glad waters are.
Let kindling faith, endurance teach
Amid your weary lot:
Soon you a land of rest, shall reach
Where toil can enter not!

Ye trav'lers o'er a faithless sea
Where raging billows rule,
And breakers gather frowningly
O'er sunken rock and shoal;
Heed well the gospel chart, that lies
Expanded to your view.
Nor yet, the trembling point despise
Of love your compass true!

Ye who, like fatted lambs at rest,
In rich green pastures dwell,
Who, clothed with ease, with treasure blest,
Fear not the shaft of ill,
Hark! to that warning voice, it rolls,
In thunders loud and deep:
Danger impends, ye careless souls—
Wake from your midnight sleep!

Spencerville, C. W.

From the English Literalist.

History of the Jewish Nation.

LECTURE II.

"Lo! the people shall dwell alone, and shall not be reckoned among the nations."—Numb. xxiii. 9.

From these words, we have already considered the separation of the Jewish people from all the surrounding nations, during the early periods of their history. We observed the literal fulfillment of some of the prophecies given to Abraham; of the celebrated prophecy of Nathan addressed to David; and of some of the prophecies of Jeremiah, respecting the captivity of Judah in Babylon, for seventy years, and their restoration to Judea at the close of that period. From all this we inferred, that other prophecies, conveyed in similar language, would, in their respective times, find a similar, that is, a literal fulfillment; and we concluded, leaving the people re-established in their own land, under Ezra and Nehemiah, in consequence of the predicted decree of Cyrus, king of Persia.

So far, the application of the language of Balaam is clear and undeniable: 'the people shall dwell alone, and shall not be reckoned among the nations.' It is equally obvious, and equally admitted, that this language applies to them, during the following four centuries of their history. The flattering privileges, conferred upon them by Alexander of Macedon, could not seduce them into any amalgamating compliance with the habits of the heathen. The blood-thirsty persecutions of Antiochus of Syria, could not extirpate the heaven-protected race; although repeated by the tyrant avowedly for that purpose. After a brilliant, but short-lived struggle for their independence, under the Maccabees, they sunk into comparative insignificance in the political world, and were soon added to the conquests of the then victorious Romans. But, though tributary, they continued separate, maintaining their distinguished peculiarities, without the smallest relaxation, till the time when Jesus of Nazareth was born among them.

Here we reach a period of their history, at which an important difference of opinion concerning them has existed, and does exist, in the Christian church. It is alleged by some, that the peculiarities of the Jews, as a separate peo-

ple, terminated with the promulgation of the Gospel: since which, they have been in no sense the peculiar people of God, but are totally cast off, in a national point of view; to be called, indeed, as individuals, in common with the heathen to the true knowledge of Jesus Christ; but no longer recognized as a separate nation, to be distinguished from the Christian church. This is a common opinion. It has been handed down among us Gentiles, from generation to generation, and although some of the most learned expositors of prophecy, in every age of christianity, have opposed it on scriptural grounds, and demonstrated its falsehood, yet still it maintains its hold, firmly rooted in Gentile prejudice; from a misapplication, it would seem, of the language of the apostles, respecting the unity of the church in Christ. It is adopted without examination, referred to as a matter of course, and asserted without proof.

Now, in opposition to this, we think that the Scriptures assert a perpetuity of separation.—We maintain that the language of our text, put by the Divine Spirit into the mouth of Balaam, describes the state of the Jewish people, as a nation, kept separate by the hand of God, not merely till the time of Christ, but absolutely, without limitation or interruption, till the end of the world. This is of vital importance, in its connexion with other themes of prophecy, afterwards to be considered. I now, therefore, proceed to give such reasons, and advance such arguments as appear to me satisfactorily to establish it; and I shall endeavor to simplify the proof as much as possible.

In order to avoid ambiguity of expression, in following up this subject, it is necessary carefully to remark, First, The distinction between Israel and Judah; and Secondly, The distinction between Judah, considered *nationally*, and certain *individuals*, selected out of that nation, in each succeeding age.

I. The distinction between Israel and Judah is a plain matter of history. In the latter part of the reign of Solomon, who was king over all the twelve tribes, the prophet Ahijah met in a field, alone, Jeroboam, one of Solomon's generals;—and he had clad himself with a new garment; and Ahijah caught the new garment that was on him, and rent it in twelve pieces: and he said to Jeroboam, 'Take thee ten pieces; for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee. Howbeit, I will not take the whole kingdom out of his hand; but I will make him prince all the days of his life, for David my servant's sake, whom I chose, because he kept my commandments and my statutes: but I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. And unto his son will I give one tribe, (in addition to his own tribe of Judah,) that David my servant may have light a always before me in Jerusalem, the city which I have chosen me to put my name there. And I will take thee, and thou shalt reign according to all that thy soul desireth, and shall be king over Israel.' Accordingly, we read, that immediately after Solomon's death, when Rehoboam, his son, ascended the throne, ten of the twelve tribes revolted from him, at the instigation of Jeroboam; that Rehoboam sent a messenger to remonstrate with them; that they seized his messenger, and stoned him to death; that Rehoboam then 'assembled all the

house of Judah, with the tribe of Benjamin, a hundred and four-score thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam, the son of Solomon. But the word of the Lord came to Shemaiah, the man of God, saying, Speak unto Rehoboam, the son of Solomon, king of Judah, and unto the house of Judah and Benjamin, and to the remnant of the people, (whatever individuals of the ten tribes had adhered to the cause of the royal family of David,) saying, Thus saith the Lord, ye shall not go up, nor fight against your brethren, the children of Israel: return every man to his house; for *this thing is from me.*' 1 Kings xi. and xii. Thus was the distinction established between Israel and Judah; and we read of them, for three centuries afterwards, as distinct kingdoms, under distinct lines of kings.

This distinction is fully recognized by the prophets. Thus saith the Lord, by his servant Hosea, 'Though thou *Israel* play the harlot, yet let not *Judah* offend.' And after Judah had offended, the Lord said to Jeremiah, 'Hast thou seen that which backsliding Israel hath done? . . . And her treacherous sister Judah saw it; and I saw, when for all the causes whereby backsliding Israel committed adultery, I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.' The same subject is dilated by the prophet Ezekiel, xxiii.; where the names Aholah, and Aholibah, are given to the two kingdoms. 'Thus were their names; Samaria is Aholah, and Jerusalem, Aholibah.' And Isaiah is very clear, and says, 'The Lord shall set up an ensign for the nations, and shall assemble the outcasts of *Israel*; and gather together the dispersed of *Judah*, from the four corners of the earth.'

The predicted dealings of God, with these two kingdoms, are widely different. Concerning *Israel*, it was declared that they should be outcasts; totally cut off from all visible interposition in their behalf; not only put away from their divine husband, but divorced also; not only scattered among the nations, but also losing one important feature of their distinguishing identity, in that they would serve the strange gods of the nations, wood and stone: yet still, with a final clause, that in the end, God, who seeth not as man seeth, will bring them back again. Concerning *Judah*, on the contrary, it was declared that they should be dispersed only, not outcast; put away only, not divorced; scattered indeed among the nations, but never losing the distinguishing badge of their identity as a separate people, the worshipers of the God of Abraham; and finally, that they should be restored, with the whole house of Israel, to the land of their fathers. This diversity of treatment in the interim, and similarity of treatment in the end, might be verified by a multitude of quotations. When, therefore, we speak of final restoration, we include both kingdoms; but when we speak of a perpetuity of *manifested* separation, we of course contemplate the kingdom of Judah only.

That objection, therefore, to our general statement, which is grounded upon such passages as Hosea i. 6, *For I will no more have mercy upon the house of Israel, but I will utterly take them away*, falls to the ground. We have only to proceed with the quotation of the context to support and confirm our view; *but I will have mercy upon the house of Judah, and will save them*

by the Lord their God, and will not save them by bow, nor by sword, nor by battle, nor by horses, nor by horsemen. These expressions, says Bishop Horsley, are too magnificent to be understood of anything but the final rescue of the Jews from the power of Antichrist, in the latter ages, by the incarnate God destroying the enemy with the brightness of his coming; of which the destruction of Sennacherib's army, in the days of Hezekiah, might be a type; but it was nothing more. It may seem, perhaps, that the prophecy points at some deliverance peculiar to the house of Judah, in which the ten tribes will have no share, such as the overthrow of Sennacherib actually was; whereas the destruction of Antichrist will be an universal blessing. But in the different treatment of the house of Judah, and the house of Israel, we see the prophecy hitherto remarkably verified. After the excision of the kingdom of the ten tribes, Judah, though occasionally visited with severe judgments, continued, however, to be cherished with God's love till they rejected our Lord. Then Judah became Lo-ammi (not my people); but still continues to be visibly an object of God's love, preserved as a distinct race, for gracious purposes of mercy. Perhaps in the last ages, the converts of the house of Judah will be the principal objects of Antichrist's malice. Their deliverance may be first wrought, and through them, the blessing may be extended to their brethren of the ten tribes, and ultimately to the whole world. This order of things the subsequent prophecy seems to point out.

Thus we have cleared our way one step. The kingdom of Israel is, in reference to our present subject, dismissed out of our view. They are lost to the eye of man, and were so, be it observed, many centuries before the time of Christ. God withdrew them from the recognized scene of his providence, and they are now no where to be found, except in the revealed purpose and plan of Jehovah, who has caused their name to be clearly written as co-heirs in the prophetic entail of the land.

But with *JUDAH* it is far otherwise. They have been held forth, by the hand of God, to the observation of men in all ages: the curtain has never for one moment dropped, to hide them from the view of either the church or the world; but they have stood prominent from generation to generation, as God's witnesses in the earth. Witnesses, indeed, of the desperate iniquity of their fathers, and the insatuated obstinacy of the children; but witnesses, also, whose testimony can never be invalidated, of the righteousness and truth of the Lord their God. It is admitted that the language of our text was strictly applicable to the Jews till the time of Christ; but Israel was carried captive by Shalmanezzer, king of Assyria, outcast and lost, seven hundred years before Christ, consequently, during that interval, the language of our text was applicable to Judah only. Concerning Judah we now speak, and allege the perpetuity of this application, "Lo! the people shall dwell alone, and shall not be reckoned among the nations."

If it be urged, in opposition to this view, that in the New Testament the apostles speak of *Israel*, not Judah: the answer, I think, is, that the ten tribes, as a kingdom, being lost sight of for ages, and individuals of many, perhaps of all of them, having come up with Judah from Babylon, or afterwards mingled among them, the general

name of the whole nation, in its earlier ages, from Jacob to Rehoboam, is used generally, without any special recognition of a distinction between the two kingdoms, which had been long practically obsolete. A proof of this is, that St. Paul calls himself an *Israelite*, in the same sentence where he specifies the tribe of *Benjamin*, as his paternal tribe. (Rom. xi. 1.) Similar is the answer to the objection, grounded upon the mention of the *twelve tribes* by the apostles. (Acts xxvi. 7, to *dodecapylon hemon*; James i. 1.) That individuals of each tribe are intended, is clear from the fact that St. James, who addressed his epistle to the twelve tribes, writes as to Christians throughout; not arguing doctrinally, to convince his nation of the messiahship of Jesus, but urging the experience and practice of true disciples of Christ. Will it be asserted that the Apostle addressed his countrymen *nationally*, as confirmed believers in the Lord Jesus? Surely not; and if not, to whom is his epistle addressed? Obviously to individual believing Jews, of whatever tribe they might be; some perhaps, of every tribe.

II. It is further necessary to our proof, to mark the distinction between Judah, considered *nationally*, and certain individuals selected out of that nation, in each succeeding age, since the promulgation of the Gospel.

The Apostle Paul states this distinction pointedly, in Rom. ii. 28, 29. In one sense, all were Jews, who were circumcised in the flesh; they belonged to the nation; in another sense, those only were Jews who were circumcised in the heart also; they belonged to the election. This distinction between the nation and the election, is again strongly marked by the same Apostle; who, speaking of grace and salvation in Christ, saith, 'The nation hath not obtained the blessing; but the election hath obtained it, and the rest were blinded.' Again he saith, 'Hath God cast away his people? (without exception?) God forbid. For I also am an *Israelite*, of the seed of Abraham, of the tribe of Benjamin.' Then follows, in the next verses, the distinction between the nation and the remnant which God foreknew. This was not a novel distinction; it had existed at all times; specially the Apostle referred to the days of Elijah the prophet, when this distinction is a clear matter of sacred history; the nation having been idolaters, with the exception of seven thousand individuals, who constituted the reserved remnant. The same distinction existed in the days of Paul; the nation being cast away from God, with the exception of a remnant, the number of individuals composing which, is not told us. This remnant formed the original stem of the Christian church—Jesus Christ, himself a Jew, being the root. This remnant composed, and still composes one of the branches of the Christian tree. Into fellowship with this remnant, into participation with these branches, the first converted Gentiles were admitted; and all converted Gentiles have been successively introduced. There is no such thing as a Gentile church: there is no such thing as a Jewish church; but elect Jews and Gentiles compose one church in Christ.

This distinction being thus clearly and scripturally established, it will follow that many statements may be true concerning the nation generally, which, if applied specially to these selected individuals, would not be true. This will admit of a familiar illustration. We say concerning the British nation, that it is an educated nation; and this is true: but if this be applied specially to certain individual Englishmen, who do not know the letters of the alphabet, it becomes false. Again, we say concerning certain Englishmen, that they are ignorant; and this is true: but if this saying be extended generally to the nation, it becomes false. Now, substitute Judah for England, and separation for education, and you have these propositions. The Jews are a separate people; true: but apply this to those individual Jews who have been converted to Christianity, and it becomes false. Again, some Jews have received Jesus as the Messiah, believed the Gospel mixed with Gentile Christians, and lost

their separate character; true: but extend this to the nation generally, and it becomes false. Eph. ii. 19, 22, and iii. 1, 6.

This distinction meets, and I think, fully answers the objection already alluded to, grounded upon the language of the apostles respecting the unity of the church in Christ. One of the peculiarities of the mystery, which St. Paul was specially commissioned to proclaim to the world, was, 'that the Gentiles should be fellow heirs, and of the same body (*sussoma*) and partakers of his promise in Christ by the Gospel.' Accordingly, his language to Gentile converts is, 'Ye are no longer strangers and foreigners, but fellow-citizens with the saints, and of the household of God. And are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief cornerstone. In whom all the building, (obviously including the Jewish saints), fitly framed together, groweth unto an holy temple (one building) in the Lord. In whom ye (Gentiles) also are built together for an habitation of God, through the Spirit. Eph. ii. 13, 22, and iii. 1, 6.

Nothing can be more explicit than this language. The elect church is one, of whatever national materials composed. Abraham and Polycarp, Moses and Athanasius, Jeremiah and Luther, are built into one temple, united in one body, partakers of one promise in Christ, and sanctified by one Spirit. The mainspring of the godly character of Moses was, that he preferred the reproach of Christ to worldly wealth and honor. The mainspring of every Christian's character is the same. And St. Paul, addressing the Gentile Christians of Galatia, says, 'As many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs, according to the (one) promise.' It is obvious, however, that this oneness of the election of God, composed of individuals gathered out of all nations, presents no difficulty in the way of the national separation for which we argue.

Thus we have cleared our way another step. The remnant of individuals selected from the Jews in each age, and truly converted to the faith of Jesus of Nazareth, have certainly not continued a separate people; neither are they, nor can they be, a separate church. They have been incorporated with the church of Christ, which knows nothing of distinctions. But with the Jews, considered *nationally*, it is far otherwise. The wall of separation between them and other nations is in no sense or degree broken down; and our belief is, that as the language of our text never yet has ceased, so also it never will cease to be applicable to them in the letter of it.

In alleging this perpetual and manifest separation, it is now obvious that we speak exclusively OF THE PEOPLE OF JUDAH CONSIDERED AS A NATION.

(Concluded next week.)

Communications.

Original.

Is it True?

BY A. F. SERVIS.

Is it true that God only hath immortality? and yet not only the non-professing, but the majority of the seemingly pious, do incredulously persist, both in the belief, and in the evil practice of proclaiming to the world in their several spheres, that all mankind do, irrespective of the gift of God through Jesus Christ, actually possess immortality, which is tantamount to eternal life? Is it not to be feared greatly, that to such propagandists of error the language used by the prophet Jeremiah (xxiii. 36,) with its attendant consequences, does most evidently apply viz: 'Ye have perverted the words of the living God,' &c. But to the law and the testimony, Paul, in speaking of Christ, (Tim. vi. 14, 16, and of his times, (the age or world to come,) together

with that auspicious and thrice blessed introduction of the saints to the Father, as expressed in Matt. v. 5, declares a truth too little valued, that "God only hath immortality," making it obligatory upon all who have a knowledge of good and evil, to seek for that inestimable blessing, providing such command or privilege does any where grace the pages of revelation. And just in time do we find in Rom. ii. 7, "To them who by patient continuance in well-doing, seek for immortality," &c., will be rendered, as expressed in the verse preceding, eternal life. And every way consistent is 1 Cor. xv. 52, 53, expressive of the time and manner in which the righteous will receive the inestimable gift of immortality. Then according to this testimony, "God only hath immortality," mankind are commanded to seek for it; and lastly, they who have by patient continuance in well-doing sought for it, put it on.

But the wicked, yea, the wicked, whether professor or non-professor, if they do not seek for immortality, in the manner above expressed, will remain in a position every way deserving of that timely denunciation of our Savior, as expressed in John x. 1: "He that entereth not by the door, [Christ, who hath brought life and immortality to light through the gospel, the resurrection and the life, and the very prime of life,] but climbeth up some other way, the same is a thief and a robber."

Is it not equally true that our reward is now in heaven, (Matt. v. 12,) which Peter calls an "inheritance," (1 Peter i. 4,) and which he declares will be brought to us who hope for the same, at the "revelation of Jesus Christ" (ver. 13,) and which the Revelator, in Rev. xxii. 12, informs us will be "rendered" at the coming of Christ? But who shall be rewarded with a glorious crown of immortality in the day of Christ's appearing? Paul in his strait, 2 Tim. iv. 8, declares it to be those who love his appearing, &c. And in Hebrews ix. 25, the same Paul says to those who look for him, [Christ] will he appear the second time without sin [sin-offering] unto salvation. Then if those, and those only who look for him shall be saved, or those who love his appearing receive a crown of righteousness, what will become of those who hate to hear of his second coming, who are not looking for him, and who scoffingly inquire, as in 2 Peter iii. 3, 4, "Where is the promise of his coming?" &c., as if the Bible afforded no promise of the return of that same Jesus who ascended into heaven, as recorded in Acts i. 11. But of this they willingly, are ignorant of, says Peter, as also of the promise, of which he speaks in the 13th verse, in which he more than casually alludes to the scoffers, &c.

In conclusion I would inquire, Is it true, that in the face of the great amount of scripture testimony, a small portion of which is here adduced, multitudes who make the highest possible pretensions to credulity respecting God's word, are in the light of that same word, notwithstanding their seeming honesty, evidently in the broad road to ruin? And can it be possible that any who are called 'Adventists' (to this appellation some have objected, and none more seriously than myself) should seem at last to come short of entering the kingdom? O! ye scattered, fainting and anxious little flock, fear not to repeat the Lord's prayer, for it is your Father's good pleasure to give you the kingdom. O! may your hearts swell with gladness at the near approach of our coming King, is the prayer of a feeble, but willing servant of Christ, longing for immortality at his coming. Amen.

CONFERENCE IN DANVILLE.—The brethren request a Conference to be held with them in Danville, Livingston co., beginning the second Sunday in April. Brn. Bywater and J. B. Cook are expected to attend and conduct the religious services. All in that vicinity are invited to come and take part in the labors, and share in the blessing, we hope to receive.

For the brethren: J. B. Cook,

(NOTICE to Bro. E. B. White, the brethren in Bowmansville, and others in Canada. I am now unable to say when I can comply with your kind requests. My time is all occupied at present. But a change may come. J. B. Cook.

Original.

Things which must shortly come to pass.

BY F. HALL.

DEAR BRETHREN AND SISTERS.—Under the promptings of love for those who are looking and waiting for the return of the Bridegroom, I feel like exhorting you to diligence, by the consideration of the things which must shortly come to pass.

What manner of persons ought those to be who are looking for the sign of the Son of man to appear in heaven; who expect soon to hear the voice of the archangel and the trump of God, when those who sleep in Jesus shall awake—leave their dusty beds and come forth all immortal; and when those who are alive and remain shall be changed? O! what a change, when this mortal shall put on immortality! Eventful time! All the circumstances of affliction and sorrow, all the toils, temptations and trials incident to this mortal state, so necessary for the development and perfection of character, end in peace and joy forever.

"Sickness and sorrow, pain and death,
Are felt and feared no more."

The sneers and scoffs of those who despise your hope, end in the manifestation of the sons of God. Disappointments, vexations and fears together with all that pertains to dull mortality ends. All at once an immortal vigor energizes your whole being, the first pulsation of which makes you feel that glory, honor, and eternal life are yours. Halleluia!

You are not only to be changed, but caught up above the clouds to meet your Lord in the air; where, after you have been judged and allotted to your stations and work according to your capacity and faithfulness, and have been marshalled in your various degrees of honor and glory, and when the unclean spirits shall have gone forth to the kings of the earth and the whole world, to gather them, to the battle of that great day of God Almighty, then you, as the armies of heaven a mighty cavalcade, are to follow the King of kings and Lord of lords in his descent to the Mount of Olives. He cometh with his saints to take his kingdom under the whole heaven, but the beast and the kings of the earth and their armies are gathered together to make war against him and his army. O what a scene! The nations gathered, the kingdoms assembled!—multitudes, multitudes in the valley of decision! How immense the destinies involved in the results of that day!

The great wine press of the wrath of God is to be trodden. Those that destroy the earth, must now be destroyed. The Lord shall go forth and fight against those nations. How vain is all their might. They shall be as the chaff that passeth away. Gentile domination shall continue no longer. A company of Melchizedec priests and kings are at hand for the dominion of the earth, and the results of this battle of that great day of God Almighty will show remnants—the left of the nation, Jews and Gentiles, who will submit to their sway, and thus become the happy subjects of Messiah's peaceful reign. Thus the saints are rewarded with eternal life, glory, honor, might and dominion, while the promised blessing of the nations is realized in the change of rulers, and in the circumstances of peace, plenty, long life and the knowledge of the Lord.

Brethren and sisters, should not those who have such prospects, and such hopes, be diligent? I rejoice in believing that some of you who have a knowledge of these high mysteries of the kingdom, do hold them in such a manner that your faith in them is a living operative faith, purifying your hearts, transforming and moulding you more and more into the image of him who was meek and lowly, a pattern of devotion, submission, and quiet spirit, and yet they say, 'Thy kingdom come!' With their lips they say, 'Thy will be done,' but in their hearts they rebel against it, when by divine permission losses or trials fall to their lot!

I feel constrained to say to such, you have much to do in the cultivation of your hearts before you have a fitness for the kingdom. A temper mild, submissive and meek, you must

those holy tempers and dispositions which characterize those who are sanctified through the truth. When they are disappointed, they betray uneasiness, perhaps an unsubdued and belligerent spirit. By their frequent indulgence in uncharitable and censorious remarks upon the conduct and motives of those who do not adopt their theories, they prove that in their case, 'knowledge puffeth up.' It is true the blessed Savior prayed that his disciples might be sanctified through the truth, but I think there is great reason to fear that some who know the truth, will never be sanctified by it. I am constrained to believe there is such a thing as holding the truth in unrighteousness. I exhort all to be diligent in the pursuit of knowledge—the knowledge of the Word, but I dare not encourage any to build their hopes upon its promises while they obey not its precepts. The promise is, the meek shall inherit the earth; but this is no promise to those who worry and fret. It is a death warrant to them! If we have not the spirit of Christ, we are none of his. Why then should we flatter ourselves that we are Christians, so long as we are not Christ-like? As we would not be of that number who shall say, Lord, Lord, open unto us, let us examine ourselves and see if we have Christ's love, submission, meekness, gentleness, and condescension.

Brethren and sisters, especially those who are much engaged in controversies, I entreat of you to read again the 13th chapter of 1st Corinthians, and try yourselves by what is there said concerning charity. It is well to stand up in the defence of the truth, but it becomes us to look well to our spirit, look well to our manner.—Let the truth be spoken, but spoken in love. Let us have that love that suffereth long and is kind, envieth not, vaunteth not, or is not rash, is not puffed up, doth not behave unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but in truth: beareth all things, believeth all things, hopeth all things, endureth all things. Until our hearts are imbued with this heavenly principle, we are unprepared to win souls to Christ. An inspired apostle hath said, 'The servant of the Lord must not strive, but be gentle to all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth.'

Brethren, shall we in the spirit of our divine Master persuade men, or in the spirit of dogmatism attempt to drive them by hard speeches, by bitter railings and denunciation. It may be granted that men are sometimes driven by such unauthorized methods to give up their errors, but what is the result upon character? Alas! they have the spirit of him who was instrumental in the change of their views. They dogmatize, denounce, judge without mercy, all that come not up to their standard of faith. I know not why Satan should oppose such conversions. Why should it not turn to his advantage? They certainly cause the way of truth to be evil spoken of. Why should he oppose any change of sentiments which does not result in love to God and man, bridling of the tongue, deadness to the world. It is indeed surprising that those who are not in harmony with the will of God as revealed in the Word, or developed in providence,—who fret and worry when their plans are frustrated, and when their inclinations are crossed, who bridle their tongues, are extravagant, rash and censorious, those who are so unforgetting, so selfish, and so self-willed, that they must have things in their own way—is it not surprising that such should dare to pray, 'Thy kingdom come.' O what a state! without the wedding garment, without the ornament of a meek and quiet spirit, and yet they say, 'Thy kingdom come!' With their lips they say, 'Thy will be done,' but in their hearts they rebel against it, when by divine permission losses or trials fall to their lot!

I feel constrained to say to such, you have much to do in the cultivation of your hearts before you have a fitness for the kingdom. A temper mild, submissive and meek, you must

Of submit then, to suffer with Christ, in order that you may reign with him. Could you but realize the state of your hearts, and withal understand the gracious design of your heavenly Father in permitting you to suffer, instead of murmuring and being disheartened, you would thank God and take courage; for he doth not afflict willingly, but for your profit.

How necessary while opportunity is given for the formation of character, that by the exercise of self-denial, humility and fervent charity, and by acts of beneficence and kindness, that you seek those qualifications which are indispensable for ruling the world in righteousness. God in the establishment of his kingdom will never put a scepter into the hand of a man who would not rule his own spirit—would not control his own temper.

To those who have the spirit of Christ, who are manifesting day by day his love, his gentleness and his condescension, his devotion to the will of the Father, his patience and his resignation, so that in the various trials and conflicts through which you have to pass, 'Not my will but thine be done,' no wonder you love the coming of the Lord. No wonder you pray, 'Thy kingdom come.'

Be patient, dear brethren and sisters, the coming of the Lord draweth nigh. Trials, temptations and sorrows, you may expect, but they shall all work together for your good.—What though you now eat the bread of sorrow, your sorrow will soon be turned into joy. Your Lord will come, and give you to eat of the tree of life, which is in the midst of the paradise of God. Doubtless while the earth is under the curse, and while your Lord is absent, you will see iniquity abounding, the love of many waxing cold; your ears will hear the blasphemies of the wicked and profane, the ravings of the maniac, the groans of the distressed and dying, but other accents and other cadences you shall hear; you shall hear a shout ascend from this rescued earth as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, 'Alleluia, for the Lord God Omnipotent reigneth.'

Climax, Mich., Feb. 10, 1852.

Original.

Primitive Female Preaching Examined.

BY H. JONES.

Whatever practices prevail now, or however right or wrong, on the subject here introduced, it is proper to examine it, while so differently understood by individuals. Without any purpose of taking present rights away from one class or sex, to give to another, I would offer a few thoughts in addition to the many which have heretofore appeared in the *Harbinger*, on the question: Does the New Testament require that no woman shall ever publicly preach Christ's gospel? I was a careful reader of the discussion of this subject, as it came out in the paper, though adding nothing to it at the time myself. For many years before, I had endeavored to look at both sides of the matter impartially. And though I never was, to this day, in favor of women's usurping 'authority over the men,' publicly, or at home; it strikes me that she has rights, and duties in regard to the gospel of Christ, which are as sacred to her, as to the men, while sometimes such duties may require her to speak, teach or preach the gospel as publicly as in case of men, though doubtless, for just reasons, comparatively seldom.

But the question has already been so fully discussed on both sides, in the *Harbinger*, that there seems to be no call for repeating it, though I would now simply examine two passages of Scripture, and the only ones in the New Testament, to my recollection, which have been much quoted in proof, that men only have any permit from God, to preach the blessed gospel.

1 Tim. ii. 12. 'Let the woman learn in silence, with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.'

As this passage, together with its whole connection, says nothing about the public teaching or preaching, of either men or women, I see nothing but inference, to make it say any thing at all, on the above question; and if so, it certainly does not decide it either way. But to see what the passage does mean, it only needs to be read as it stands, with what precedes and follows after. In the third verse preceding this passage, the apostle says, 'I will therefore, that men pray everywhere, lifting up holy hands, without wrath and doubting.' Here certainly is a holy, spiritual duty to be performed, every-

where, by 'men,' showing that the subject of special duties in the church or public confession, was not then on the apostle's mind.—And then he proceeds in the very next sentence, to speak of 'women,' 'in like manner also,' living a holy life, 'adorning' only 'with good works,' &c., as though this also, should be done by them, 'everywhere,' instead of its being done only in the church, about which nothing is said in the chapter. The passage then, before us seems simply to teach, that women should learn, and practice, the holy duties here required of them, 'with all subjection,' (to God surely) instead of proudly putting on 'gold, pearls, or costly array.' And the other clause of the same passage, seems only to show, that in so doing, the woman, or wife, must not so 'usurp authority over the man,' or husband, as to 'teach,' or dictate him, as though she were the head of the man, contrary to the scriptures on this subject.

And to see, that is only what Paul means here, we need but look to what he himself says, on the same subject, Eph. ii. 22-24. 'Wives submit yourselves unto your own husbands, as unto the Lord.' For the husband is head of the wife, even as Christ is the head of the Church, &c. 'So let the wives be [subject] to their own husbands.' In the connection of the first passage quoted, the apostle proceeds, and gives his reasons, why women should not so dictate, 'teach,' or 'usurp authority over the men,' in doing her 'good works,' saying, (1 Tim. ii. 13, 14.)—'For Adam was first formed, then Eve. And Adam was not deceived, [first] but the woman being deceived [first] was in the transgression.'—Then, where is the proof that Paul in this chapter, forbids the public occasional prophesying, teaching, or preaching of Christ's gospel, by such godly women, while in various other passages, he has certainly said much, which sustains them in so doing, as has been clearly shown from time to time, as I think, in the *Harbinger*.

There is one passage more, and but one, to my recollection, which has been much quoted as prohibiting women from publishing the gospel, in a meeting, or assembly for the purpose. The passage may now be given in full, for the fairest examination, as follows:

1 Cor. xiv. 39. 'For ye may all [male and female, surely] prophesy, [or teach publicly,] one by one, that all may learn, and all may be comforted.'

32. 'And the spirits of the prophets [or teachers' prophesying] are subject unto the prophets, [or teachers].'

33. 'For God is not the author of confusion, but of peace, as in all churches of the saints.'

34. [But ye] 'Let your women keep silence in the churches; for it is not permitted unto them [by you] to speak, but they are commanded to be under obedience, as also saith the law.'

35. 'And if they will learn any thing, [ye] let them ask their husbands at home, for it is [by you made] a shame for women to speak in the church.'

36. 'What! Came the word of God out from you? or came it unto you only? 37. 38. 39. 'Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.'

Here, most surely, the apostle brings up the subject of public prophesying, or preaching both of men and women. And notwithstanding the common interpretation of the positiveness and authority of the 34th and 35th vs., seeming to forbid all public prophesying, &c., of women, I would next offer some reasons for my own conviction, that even here, the apostle did not mean to be understood as forbidding female public teaching.

1. He has elsewhere, abundantly allowed and approved of women, as well as men, in their teaching or preaching the glad tidings of the kingdom, and it is not readily seen how, in this single passage, he could consistently teach the opposite.

2. Christ surely, in his commissioning the apostles, gave them no authority to forbid any class whatever, from doing their best, in spreading abroad, publicly, his gospel, though on his rising from the dead, he selected a woman, rather than a man, to go and preach, or publish first, his resurrection, this very important part of the glad tidings. (John xx. 16-18.)

3. The apostle himself, and in the 31st verse of this very passage says, 'For ye may all prophesy, one by one; or all may teach, or preach, opportunist, as then practiced, and if he had not meant that women 'may' do it, in their opportunity, it is not seen, why he should say, 'Ye may all prophesy, as he did, without excepting any class, where 'all things' are done 'decently and in order.' (verse 40.)

In the 30th verse of the quotation, the apostle expresses himself as being astonished, at something done by the brethren, to whom his epistle will apply, and abruptly says, 'What!' as though they had done some thing now mentioned strangely wrong, and then continues, saying, 'Came the word of God out from you? or came

it unto you only? If the brethren, or men here so rebuked, had been usurping to themselves the exclusive right to preach the gospel, or 'word of God,' and had they been thus forbidding women's doing it, there could have been no rebuke, apparently more applicable to them than this, sharp and piercing as it is; but if such brethren had done no such thing, as thus to hinder women's prophesying, this apostolic rebuke seems wholly inapplicable, unmeaning, and disconnected with the preceding verses. This is now presented as supposed evidence that the apostle was rebuking a practice of *men*, in hindering others from teaching, or preaching 'the word of God,' rather than his commanding men to hinder the work's being done, by any class.

5. In the 39th verse of the connection, the apostle says, 'Wherefore brethren, covet to prophesy, and forbid not to speak with tongues.' This looks again, as though the brethren here rebuked, had been 'forbidding' somebody or somehow, from prophesying or preaching 'the word of God,' as freely as themselves; and if so, none other in the connection, are spoken of, as being forbidden, except the 'women' mentioned.

6. If the passage now before us, be understood as an injunction from God, upon all women not to speak at all, in meeting; it is not seen, how the permit, in the 35th verse, can be a general substitute for the privation, as some suppose. The substitute here, is only, [ye] 'Let them ask their husbands at home.' But how could such a substitute or permit as this, be enjoyed at all, by women without husbands, or by those having unbelieving husbands, and hostile to Christ?

7. In the 33d verse of this passage the apostle inculcates 'peace,' and not 'confusion' 'in all the churches,' and then the 34th verse begins.—'Let your women keep silence in the churches,' &c. If this were not understood as it is, as commanding brethren to forbid sisters speaking at all, in the church, (which certainly looks rather contrary to 'peace'), it might be understood as simply the apostle's statement of a fact, or practice of such brethren, leading to 'confusion,' in the church, against which, he might naturally speak. Therefore, should we supply to it a single word, of his supposed meaning, to make all harmonious, consistent, and plain, the verse would rather read thus: (Ye) 'let your women keep silence in the churches, for it is not permitted unto them [by you] to speak, but * * * to be under obedience, as also saith the law.'

Now if permitted to supply this one word, 'ye,' or 'you,' as it is now found several times in the same passage, and also, to omit the human interpolation, viz 'they are commanded,' (as now omitted) the whole passage is plain, consistent and harmonious with the gospel generally: rebuking, a species of 'confession' practiced among men, instead of enjoining the same thing upon them. And if so, the practice here rebuked, was never more universally tolerated and sustained 'in all the churches,' than at this very day. For now, 'everywhere' men 'let their women keep silence in the churches, for it is not permitted (by men) unto them to speak, for it is [emphatically made] a shame for women to speak [or teach, &c.] in the church. And the present 'shame' of this thing, has become so great, attended even with epithets of odium, that the professed public proclamation of the gospel, is confined to one sex almost altogether, or exclusively, 'in all the churches.'

Again: It should be noticed, that if the word 'ye,' or 'you,' be supplied as above done, giving it any appearance at all, of containing a command of God against the public proclamation of the glad tidings of Christ, by any class of mankind; while 'men and women' certainly did 'preach the glad tidings of the kingdom,' on being driven out of Jerusalem, after the martyrdom of Stephen. Acts vii. 3, 4; xi. 19. Should it be thought that the phrase in the 34th verse, viz., 'as also saith the law,' goes to prove that 'the law' of God forbids women from teaching, &c., it might be inquired, Where, in the whole 'law,' or word of God, then written, could we have found such a prohibition? And, yet, the 'law' of God which makes man the head of the woman, can be so misused or extended, as to quote it in support of monopoly, even in the privilege and duty of promulgating Christ's glad tidings.

But after I have said in favor of equal and unalienable gospel rights for both men and women, I would also be as far as any other individual from a wish to see women elevated into the present popular ministry, having their share of pulpit sermonizing, as ecclesiastical dominions, lords, and rulers 'over God's heritage,' though I see nothing but human traditions and long established usages to make, even these things, more objectionable with one sex than with the other. Therefore, let us exhort all classes of the spiritually minded, to do all they can, unobediently and in 'peace,' for the publishing abroad of the gospel, avoiding the indecency, disorder and 'confusion' of forbidding any class in doing their proper portion of it, according to their 'several abilities' and opportunity, 'everywhere,' even if they 'follow not us,' in the good work.

New York, February 28, 1852.

The Harbinger & Advocate.

SPEAK THE TRUTH IN LOVE.—PAUL.

ROCHESTER, SATURDAY, MARCH 20, 1852.

THE TEN LOST TRIBES.

In our note on this subject, in the *Harbinger*, for March 6, speaking of the ten tribes, we said: "They are found in vast numbers, possessing qualifications, to fit them for their return to the land of their fathers, to carry out the wise purposes of God." That we were not speaking of their moral and religious qualifications, the next paragraph of our note shows; it reads:

"*Judah, or the Jews, are the bankers of Europe*—they have the gold and silver, while Israel, these lost ten tribes, are mechanics and husbandmen—hence when both houses are gathered on the mountains of Israel, and become one nation, (*Ezek. xxxvii.*) they will lack nothing—surely this looks like the ways of God."

We do not suppose that Judah or Israel will be gathered in their unbelief and sins, nor before the Lord shall come. But after he comes, or at the time of his coming, the spirit of grace and supplication will be poured upon them, and then all who will believe and repent will be gathered to their land, *Zech. xii.*; *Ezek. xxxvi.*; *Jer. xxxi. 8, 9.* But they will not be gathered empty-handed, or poor and destitute, but will come with plenty, or fully qualified in temporal matters, to carry out in this respect the wise purposes of God. Hence Isaiah says:

"Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring their sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the holy one of Israel, because he hath glorified thee." *Isa. lx. 8, 9.*

Thus it will be seen that the "Holy One," the Lord Jesus, is in Jerusalem, which is glorified, before the ships of Tarshish, or of the Mediterranean Sea, will bring Israel to their land. Hence so far as the gathering of Israel is concerned, the coming of the Lord may be the next event which may be witnessed at any moment. May we be ready to meet him in peace when he shall come.

We give this to correct any misapprehension relative to our previous note on the subject.

THE article from Bro. Crozier on the Sabbath should be carefully read. We regret that we have been called to say so much as we recently have, on this subject. But what we have said has not been in vain, for it has been the means of rescuing very many from the errors of the shut-door sabbatarian delusions. And as the advocates of that system, are doing all they can to lead away the unguarded and uninformed disciples from the truth, it is our duty as far as possible, to counteract their pernicious teachings, by the presentation of the truth.

WE would be very glad to hear from some who are owing for books. Can you not pay a portion, if not all, of what is due? It would oblige us very much, if you would.

THE CAUSE IN THIS CITY is now in a very prosperous condition. With the exception of Saturday, our meetings are held every night in the week, and on the Sabbath. Bro. J. C. Bywater has aided Bro. J. B. Cook in the good work. Sweet harmony pervades our meetings; a number of backsliders have been reclaimed; and we hope, some sinners awakened; and the prospect is good for the work to become more general. The Lord be praised.

THE HERALD.—After the conductors of this paper refused to exchange with the *Harbinger*, we sent them a dollar, for which the *Herald* was sent, until the moment the dollar was expended, when the *Herald* was stopped. We, however, got the reading of Bro. Crozier's *Herald*, who had been a paying subscriber for about eight years, and has sent two remittances since he came into our office, and he has generally, if not uniformly, paid in advance. But now, being in the *Harbinger* office, his subscription is watched by the vigilant eye of the conductors of the *Herald*, and his name stricken from their books the moment his subscription is out-treating us both worse than they do their non-paying subscribers!

If this is not a case of pure malice, we know not what is. The Lord lead them to see their wrong and may they find forgiveness at his hand. We pity and pray for them.

Our receipts have been quite limited for a few weeks past; they must be increased, to enable us to meet our current expenses. Will you aid us?

THE SABBATH.

THE ADVENT REVIEW AND SABBATH HERALD, AND THE BIBLE CLASS ON THE SABBATH QUESTION.

The paper above named, in its Nos. for Feb. 3 and 17, contains a lengthy review of my report of the Bible Class held at Laona, Chautauque co., on the 17th of last November, which report was published in the *Harbinger* for Dec. 6. The review is written by one of the publishers of that paper, and its editor, in calling 'special attention' to it, recommends the reading of it 'again and again,' and thinks it 'should be put in a pamphlet and widely circulated.' I shall not go into a labored review of those articles; but shall briefly notice some of their principal points; and I would respectfully suggest that they publish my strictures in their pamphlet along with the review, as its readers will get more truth thereby.

I thank the *Review* for giving its readers so many quotations from my report, and wish it had published it entire; but I hope they will ponder well the points quoted; they were made advisedly, and remain untouched; though the reviewer has created a mist about them that may bewilder the careless reader. He has bestowed the most of his strength on those points that were of the least importance, while the most important points he has obscured and passed over as best he could. Perhaps he did not design to misrepresent the report; yet he has done so in many instances. But I pass to notice the review as much in detail as my time will allow.

I pass by his preface, simply remarking in reference to it, that he is not a 'deceiver' who teaches the word of God faithfully; that is not 'counterfeit' which is in strict conformity to scripture; they do not 'make void the law' but teach its exact fulfillment; they do not follow the 'tradition of the elders' who entirely disregard it, preferring the plain testimony of the Bible; our object is not to 'destroy the fourth commandment,' nor do we 'trample it under foot,' but we have too much respect for the institution which it established to pervert and misapply it, and too much reverence for other portions of the scriptures to 'twist' them. The Bible is right, however warped and befogged men may get; and he labors at fearful odds, and with an awful doom, who tries wittingly or unwittingly, to pervert it.

On Gen. ii. 1-3, the *Review* proves nothing different from what the report stated. *Moses*, some 2500 years afterward, recorded that God rested on the seventh day and sanctified it, and in the history of the long period that intervened the Sabbath is not even once mentioned! Yet so blind to reason is the *Review*, that it insists that the Sabbath, not only existed, but was actually kept all that time! As well might it claim that the whole universe sprang by chance from a soap bubble, because not a word is anywhere said on that subject! The one would be just as logical and as scriptural as the other. True, seven days are mentioned in Gen. viii. 10, 12, and a week of years in Gen. xxii. 27, 28; but there is no allusion to a Sabbath. The seventh day not being a Sabbath, would not prevent seven days from being a week. Is another place the *Review* says the Sabbath 'OUGHT TO HAVE BEEN OBSERVED' from creation to the Exodus!!! Strange wisdom: whence could it have come? Surely the good old patriarchs, and Abraham, the father of the faithful, all lost, or else Moses neglected to record that which, more than any thing else, contributed to their sanctification! Truly God's revelation is very defective here! It needs to be enlarged to suit such interpreters! In the absence, then, of even a mention of the Sabbath, either directly or implied, in the entire history of the patriarchs from the creation to the Exodus, the conclusion is inevitable that the Sabbath was not known during that period. Its modern advocates ought to have the candor to admit this fact; but in admitting it, they would also admit what would be fatal to their system of religion, viz: that the Sabbath is not essential to the development of a righteous character. The statement of the report stands unimpaired, that Gen. ii. 1-3, 'only tells what God did at that time, and says nothing about men being required to imitate God in resting on the Seventh day.'

An attempt, entirely unsuccessful, is made to prove that our use of Heb. iv. 1-9 was wrong.—The writer is not accountable to me for his flat denial of the plain statements of that passage. He cannot be ignorant of them, nor of their import.—He seeks to deceive himself and others by asserting that that passage 'does not even mention God's act of sanctifying the Seventh day!' He very well knows that the subject treated of there is the 'labor' and 'rest' of believers, and that in setting this forth, the apostle says 'the works [which illustrate it] were finished from the foundation of the world.'

How! Why, in the fact that God created the heavens and the earth in six days and 'did rest the Seventh day from all his works.' Now what conclusion did Paul draw from this fact? Is it that a weekly Sabbath must be observed by believers?—He did, if the *Review* is correct. But no, he did not mention the weekly Sabbath in that epistle! But what use did Paul make of this fact of God's resting on the Seventh day? Hear him. (1) God rested on the Seventh day, verse 4; (2) A promise is left of entering into his rest, verse 1; (3) God swears that unbelieving Israel should not enter into his rest, verse 6 and chap. iii. 11, 18; (4) And they entered not in because of unbelief, verse 6; (5) Again he limiteth a certain day, saying in David, &c., verse 7; (6) For Joshua did not give them that rest, else he would not have spoken by David of another day [of rest], verse 8; (7) There remaineth therefore a rest—a keeping of a Sabbath, margin—to the people of God, ver. 9; (8) Let us therefore labor to enter into that rest. Any one can see that this whole argument of the apostle is uniform throughout, having no allusion to the weekly sabbatizing of men, but referring exclusively to that state which is promised as the reward of well-doing, into which the believers will together enter when the great period of labor is over. As Paul makes no other application of the fact that God rested on, and sanctified the Seventh day, than this, the report is manifestly correct in stating that the primary object of God's resting on the Seventh day and sanctifying it was, to prefigure and illustrate the future rest that remaineth to the people of God. The *Review* may console itself in scoffing at the 'type of future redemption when man had not fallen!' Perhaps it has no faith in the foreknowledge of God. It evidently feels the force of Heb. iv. 1-9. Would that its conductors and readers would understand and believe that passage; it would bring them out into liberty and light.

The *Review* attempts to run a parallel as to sanctity and perpetuity between the institution of the Sabbath and that of marriage. But let it present a title of the evidence for the former that exists for the latter, both before the institution and after the supersession of the law of Moses, and I yield the point. Not a particle of such evidence can be found, because it does not exist. But the *Review* knows how to supply such deficiencies (for such they are to it) with assertions!

The *Review* tries to dispose of Col. ii. 16, 17, and show that the Sabbaths which were a shadow and nailed to the cross with the hand writing of ordinances, did not include the Seventh Day Sabbath; but the only proof it can bring for this opinion, is an assertion! Those only who are willing to be deceived will admit such proof. No evidence can be adduced to show that the weekly Sabbath is not embraced in one of these two terms found in that passage—'an holy day' or 'the Sabbaths.' Was not the Seventh Day Sabbath 'an holy day'? The *Review* will not deny it. Then it was a 'shadow,' and we are not to 'judge' one another in reference to it, i. e., not to require each other to keep it, because it was 'nailed to the cross'; and, allowing it to have been one of the Sabbaths here named, the same remarks hold in reference to it. Had Paul intended to except the Seventh Day Sabbath, he would certainly, either here or elsewhere, have said so; and to assert that such an exception exists, is a reflection upon his record. So, in any view, Col. ii. stands an impregnable bulwark against all those who insist upon any kind of sabbatizing among Christians.

The *Review* next speaks of 'the royal law'—Jas. ii. 8, as 'including the ten commandments,' and it is often referred to (not quoted) by those of its faith, as proof for the present obligation of the 'fourth commandment.' If they would quote it (not a part of it, leaving out the middle of the verse, and quoting the first and last clauses for the whole verse), it would defeat the purpose for which they use it. Read the whole verse as it is: 'If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well.' What is the royal law? Not the ten commandments, nor, 'Remember the Sabbath Day to keep it holy'; but it is, 'THOU SHALT LOVE THY NEIGHBOR AS THYSELF.' This is the royal law, and if ye fulfil this, 'ye do well'—there is no sabbatizing added. A theory that cannot be maintained only by wresting and mutilating Scripture, like that to which the *Review* is devoted, ought to be abandoned.

The *Review* next tries to show that Exodus xvi. was introduced 'in order to darken, as far as possible, the testimony of that chapter' in reference to the Sabbath. I can assure the *Review* that it has wholly misjudged in this case. It had better admit

the force of the evidence contained in that chapter against its idol theory, than impugn the motives of those who faithfully bring it out. It has not disproved the statement in the report that the Testimony is spoken of in Ex. xvi. even more familiarly than the Sabbath: so that that chapter does not prove that the Sabbath had been known before the Israelites came into the wilderness of Sin, any more than it proves that the 'Testimony, i. e., the two tables of stone containing the ten commandments, had existed before that time and was well known to the people. Both are there mentioned for the first time: the former was first enjoined at that time, and the latter was to be given about a month afterwards. If the Sabbath was an old institution, but had fallen into disuse during the bondage in Egypt, it is unaccountable that no mention is made of that fact, like there was of the revival of the rite of circumcision at Gilgal, which had been neglected during the wandering in the wilderness, Josh. v., and of the Passover by Hezekiah, 2 Chron. xxx., and of the children of Israel being without a king, prince, sacrifice, &c., during their captivity and dispersion, Hosea iii., and of the subversion of their kingdom till he comes whose right it is, Ezek. xli. 27. But no allusion is made to such a suspension of Sabbath observance during the Egyptian bondage; on the contrary it is treated as an entirely new affair.

The *Review* thinks the people were acquainted with, and regarded the Sabbath before and at the time mentioned in Ex. xvi., because they gathered twice as much manna on the sixth day as on any other, as though to make provision so that they would not need to gather on the Seventh. But how did it happen that the people at large were so much better informed than their rulers? for they reported the act of gathering twice the usual amount to Moses as a transgression, likely to incur the divine displeasure. God had told Moses that they should have a double quantity on the sixth day, but he had not yet communicated that fact; he now communicates it to the rulers—his medium of communication with the people—and for the first time proclaims the Sabbath. As if to divert attention from the plain testimony of this chapter against the previous institution of the Sabbath, the *Review* makes a great flourish about the statement in the report that God wrought a miracle in making each man's portion of manna just an omer on each of the first five days of the week and two omers on the sixth. Now this is a matter of no importance in the argument at all; yet the *Review* displays all sorts of emphasis upon it—italics, small caps, and large caps, and the strongest language it can command. All this only shows the weakness of its case. Yet even on a point like this, that is of no consequence on either side, it betrays either its carelessness or something worse. Look at the language of the chapter. They were to gather a certain rate every day. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily; ver. 4, 5. When did they know that it was twice as much? Not till they had brought it in and measured it.

Vers. 16-18. 'This is the thing which the Lord hath commanded. Gather of it every man according to his eating; an omer for every man, according to the number of your persons: take ye every man for them which are in his tents. And the children of Israel did so, and gathered some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack: they gathered every man according to his eating.' 'An omer for every man,' yet they 'gathered, some more, some less;' but 'when they did mete it with an omer, he that gathered much had nothing over' an omer, and he that gathered little had no lack of an omer. What, I ask, but a miracle, made the 'more' and the 'less' gathered just 'an omer' when meted? There is no hint here that those who gathered 'much' gave a part of theirs to them who had gathered 'little,' as the *Review* supposes. Such a thing would have been impossible throughout that host of 600,000, so that each man should have just 'an omer.' 2 Cor. vii. 14, 15, does not bear at all against the view here taken.

The *Review*'s attempt to explain the ignorance of the rulers and the knowledge of the people in reference to the Sabbath is as futile as the rest. In admitting that the term Sabbath occurs for the first time in Ex. xvi., the *Review* insinuates that the same thing had been previously known under a different name. But where is the record of it? Echo answers—WHERE?

The *Review* inquires for the act of instituting the Sabbath in the wilderness of Sin, and asks with surprise if it was kept before it was instituted. It was commanded to be observed in the wilderness of Sin, and was observed; but it was not regularly instituted, as an ordinance to be celebrated by after generations, till the law was given at Sinai, about a month later.

The *Review* tries to explain the expression, 'See, for that the Lord hath given you the Sabbath,' ver. 29, by John vi. 22: 'Moses therefore gave you circumcision.' Moses gave to the people circumcision in the sense of its being incorporated into what was called the law of Moses; yet we have a record of its existence before that law was given. But not so with the Sabbath: there is no record of its existence with men prior to the time when God gave it to them in the wilderness of Sin. It tries to explain Neh. ix. 14:—'Thou madest known to them thy holy Sabbath,' by Ezek. xvi. 1: 'I made myself known unto them in the land of Egypt.' It infers that as God existed and was known to men before the time he made himself known to his people in Egypt, so the Sabbath existed and was known to men before God made it known to them in the wilderness. But this inference is unsound; for we have abundant evidence that God existed and was known to men before he made himself known in a peculiar manner and by a peculiar name to his people in Egypt; but not a particle of such evidence exists in relation to the Sabbath. From the evidence presented, it is manifest that we have no authority for dating the institution of the Sabbath prior to the giving of the manna in the wilderness of Sin.

(To be Continued.)

THE PESHITO SYRIAC NEW TESTAMENT.

This oldest version of the New Testament has been translated by Dr. Murdock, New Haven, 1851. Peshito means, lucid, simple or clear. Many texts are truly clear. Let us note a few examples: 'He shall endure to the end, shall have life,' Matt. x. 23. He renders 'salvation' by life. Heb. ix. 28. For this I see two reasons:—1st. All who are 'saved' are delivered from the penalty of God's law. Instead of dying, they have 'life' eternal. 2d. The root of the two words 'I live' and 'I save'—*zao* and *soro*—are the same. As I am informed they have old forms seldom used, which indicate a common origin. A soul saved, is a soul that has the promised life. Rom. xi. 25-27. 'And that ye, my brethren, may not be wise in your own apprehension, I wish you to know that blindness of heart hath in some measure befallen Israel, until the fulness of the Gentiles shall come in; and then, will all Israel live.' As it is written, A deliverer will come from Zion, and I will turn away iniquity from Jacob. And then will they have the Covenant, that proceedeth from me when I shall have forgiven their sins.—'God is not changeable in his free gift, and in his calling'—[of that people.] This language is indeed lucid. It conveys the truth too clearly to be misunderstood by any, not governed by authority, or not so swayed by theory or human leadership as not to see, when light does shine.

THE HARBINGER.

We will send the remaining numbers of this volume, (which are now twelve,) and the next volume of fifty two numbers, to any person who will send us two dollars. This is a very fair offer, which doubtless will be accepted by many, if our agents, and present patrons will be active in making it known to those who would be likely to accept it, should it be presented to them.

Will you see what you can do in this matter? Let every one try.

It has been supposed by some persons, and if we mistake not, so published in the *Harbinger*, that land in Palestine can now be purchased by Jews and Christians. But such seems not to be the fact; for a letter from Meshulam, dated Bethlehem Valley, Palestine, Dec. 29, 1851, contains the following statement:

'You are aware that land must be purchased through the medium of a Turkish subject, as foreigners are not yet allowed to buy in their own names.' Hence Jerusalem is yet under Gentile tread, and Palestine the curse—and will, we most fully believe, remain thus, until the Lord shall come, and break the arm of Gentile oppression, cleanse the land, and take to himself his great power and reign—King of kings and Lord of lords.

Mistakes of Correspondents.

DUTIES AND RIGHTS OF EDITORS.

FREE DISCUSSION, & C.

BRO. MARSH: I wish to say a few things at random on the above subject, which shall hit myself many times, and perhaps my neighbors occasionally. Please allow me to address them directly.

WORTHY BRETHREN.—I think it a mistake those make who suppose free discussion to consist in their right to occupy as much of a paper as they may choose. Others have rights, and even an editor has been supposed to have the right to use a portion of his paper for the expression of views he may entertain and think useful to the world. As every paper has limited dimensions, a portion of every writer's article may be rejected, and yet free discussion not violated.

I think it also a mistake when correspondents suppose they may introduce any and all subjects—and on what occasions they please. There is a time and place for all things needful to be done. But it would be very much out of place to give a dissertation on agriculture or steam, at a funeral service; and he having charge of such service would exhibit strange views of free discussion who should allow such dissertations. My friend, were you the editor of a paper, and carried out your views; your free discussion would consist in filling its columns with the effusions of your own pen, on the range of subjects the universe presents, and we, poor fellows, would be left to pass the journey of life with our penit ideas unexpressed. Thanks that we have other editors than your worthy self. Some subjects may be discussed at some times, and others at other times; while at the same time still others may be neglected altogether, at least, for the time, and yet the true idea of free discussion preserved.

It is a mistake also to suppose that some subjects may not be excluded altogether. Every paper, as well as every oral discussion, should have its general object or objects. Every subject not coming within their scope or range, should be rejected as irrelevant. An assembly may convene to discuss a given subject. Free discussion is their motto, and yet a person would be called to order, who should propose to introduce a matter for discussion, entirely foreign to the objects of the meeting. All intelligent persons admit this right of deliberative bodies, to self-protection. An editor, who is the chairman, in an important sense, during the deliberations of his readers, is bound to protect them from the introduction of subjects foreign to the objects for which he has invited them to read his paper.

Another great mistake is, to suppose that free discussion implies the right of a writer to open the magazine of his vengeance and fluninate his anathemas and epithets against an opponent in violation of all rules of common civility or christian courtesy. 'Be courteous,' is a part of the law of God given us in the New Testament. Every editor, as well as every other person, presiding over the deliberations of men, ought to see that this part of the christian law is enforced.

But my attention has been called to an editorial, in which these and other things are better said than I can say them, yet I intend to specify one other, I had intended to mention, and leave the whole to be disposed of according to the above rule of free discussion.

The error is this—the supposed right to obtrude communications on an editor or the public, in as crude and immature a manner as the thoughts may occur to your mind. A man, having charge of a congregation of from two to five thousand, that should convene for an hour each week, would find his position and usefulness soon at an end, who should allow that hour to be occupied in idle gossip. A communication for a paper should be as thoroughly coned or studied, as though it were an address delivered before an audience of as many persons as there are readers to the paper. But I will say no more on this point, lest it secure the rejection of my own article. Two inferences:

1. An editor is not a nonentity; but has some rights and responsibilities, as other persons.

2. A man may have much to say about free discussion; his article be rejected by a correct application of free principles, he be offended and urge its insertion on principles, which if carried out, would be directly subversive of free and profitable investigation. Ergo, we correspondents had better conclude that there are some other persons in the world besides us, and when our favors to the press under cool and *tear*, try again.

Yours, for free discussion, including free rejection.

L. P. JUSON.

Rochester, N. Y., March 5, 1852.

THE article from Bro. Grew on prayer, will be read with profit and comfort by all who love to pray. In order to give it a place in the *Harbinger* this week, we dispense with our usual quantity of editorial matter.

WE are informed by Bro. Carver that Bro. S. L. Walters' delinquency, noticed in No. 426, was not owing to any fault of his. We are happy to have the correction to make.

BECAUSE you omitted to pay three cents postage, we had to pay five; and because you did not pay six cents, we had to pay ten!

To Correspondents.

N. P. HATHAWAY.—They are too imperfectly composed to be published, and we have not time to re-write them.

PRAYER.

The value of the duty and privilege of prayer exceeds the power of the human mind to estimate. Alas! that we are so insensible of the loss we sustain by our inconstancy and imperfection relative to this most precious exercise.

What is prayer? Prayer, in its simplest import, is request, or petition. 'I pray thee have me excused.'

As an act of divine worship, it is drawing near to God with filial confidence. 'Our Father! Precious, endearing appellation! By transgression we were children of the wicked one. By the renewing power of God's Spirit and truth, he has reconciled us to himself, and given us 'the spirit of adoption,' whereby we can cry Abba, i. e. father.' Rom. viii. 15. 'He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.' Heb. xi. 6. Prayer is the desire of the heart expressed or unexpressed by words. 'Unto thee O Lord do I lift up my soul.' Ps. lxxviii. 4. 'I will pray with the Spirit.' 1 Cor. xiv. 15. 'Pour out your heart before him.' Ps. lxxii. 8.

Prayer must be offered with the lifting up (of) holy hands. 'The sacrifice of the wicked is an abomination to the Lord, but the prayer of the upright is his delight.' Prov. xv. 8. 'If I regard iniquity in my heart the Lord will not hear me.' Ps. lxxvi. 18. 'He who turneth away his ear from hearing the law, even his prayer shall be an abomination.' Prov. xviii. 9. 'The long prayers' of those who 'devour widow's houses' will increase their condemnation.

Prayer is one of the 'spiritual sacrifices acceptable to God by Jesus Christ.' The incense of the offering and intercession of our great High Priest must accompany the prayers of the saints.' Rev. viii. 4. It is the gracious fact of our having such 'an High Priest' over the house of God that gives us boldness to enter into the holiest, and to 'draw near with a true heart, in full assurance of faith.' Heb. x. 19-22; Eph. iii. 12. In his dear name who has loved us and given himself for us, all our supplications and praises must be presented. He taught his disciples to ask in his name. The Father heareth him always. 'No man cometh to the Father but by him.' John xiv. 6. Holy prayer is influenced by the Spirit of God, which itself maketh intercession for us. Rom. viii. 26. The holy exercises that constitute acceptable prayer are the fruits of the spirit of grace and supplications.' Zech. xii. 10. Prayer, according to the best model, includes praise and adoration. 'Hallowed be thy name.' 'Continue in prayer, and watch in the same with thanksgiving.' Col. iv. 2. 'In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God.' &c. Phil. iv. 6.

Prayer also includes humble and penitent confession, 'Forgive us our trespasses.'

Prayer must be offered in faith, nothing wavering. James i. 6. 'This is the confidence that we have in him, that if we ask anything according to his will he heareth us.' 1 John v. 14.

For what should prayer be made? For the glory of God. 'Thy kingdom come.' In this reign of his beloved Son, God will be glorified by the restitution of all things to order in this revolted world. 'Come, Lord Jesus,' (Rev. xxii. 20), should be the prayer of saints until he shall be seen 'coming in the clouds of heaven with power and great glory.' In that glorious era, after the righteous Avenger of iniquity has trod the winnowing of his Father's wrath, the will of God shall be done on earth as it is done in heaven. Then shall salvation come to man. The fallen tabernacle

of David shall be built up, and the residue of men 'even all the Gentiles,' shall seek after the Lord.' Acts xv. 16, 17. Satan shall be bound, man saved, and God glorified. Righteousness, truth, peace and love shall then be established throughout the earth. Let us then never cease to pray 'Thy kingdom come.' 'As I live, saith the Lord, the whole earth shall be filled with my glory.'

Prayer should be made for all blessings temporal, spiritual and eternal, for on our Father's love and power we are dependent for all. We must honor him by a sincere and devout acknowledgment of this dependence. 'Give us this day our daily bread.' 'Lead us not into temptation, but deliver us from evil.' 'In everything by prayer and supplication with thanksgiving, let your requests be made known unto God, and the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus. Phil. iv. 6, 7.

Prayer, intercessions and giving of thanks 'are to be made for ALL men—for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty.' 1 Tim. ii. 1, 2—for the poor and the needy, the sick and the afflicted, the widow and the fatherless, the slave in his bondage, and the sailor in his peril: for those who despitely use and persecute us. Matt. v. 44.

Earnest prayer for the conversion of dying men should accompany our exhortations to them to turn unto God, and be accounted worthy to escape all those things (of fearful and terrible judgment) that shall come to pass' in the day of the Lord Jesus, and that they may stand (accepted) before the Son of man.' Luke xxi. 26.

'Pray for the peace of Jerusalem: they shall prosper who love thee.' Ps. cxxii. 6. With forbearing love we should pray for the entire household of faith, the one redeemed body of the Lord Jesus; for the union of all in the truth, and their increasing sanctification thereby; that all may walk harmoniously in all the ordinances and commandments of the Lord blameless: that 'love may abound yet more and more in knowledge and judgment, that (they) may approve things which are excellent, and be sincere and without offence till the day of Christ.' Phil. i. 9, 10, and that we 'may stand perfect and complete in all the will of God.' Col. iv. 12.

Prayer is to be made for all the 'glorious things' spoken of the 'city of God,' for the fulfillment of all the divine promises. 'Thus saith the Lord, the Holy One of Israel: ask me of things to come concerning my sons, and concerning the work of my hands command ye me.' Isa. xlvi. 1. 'I will yet for this be inquired of by the house of Israel, to do it for them.' Ezek. xxxvii. 37. Every christian should say with the prophet of God, 'For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.' Isa. lxii. 1. 'O Lord, revive thy work.'

Where should prayer be made?

Wherever; for every where we are exposed to evil, and every where we are dependent on our Father in heaven for preservation and deliverance from it. I do not mean that it is our duty to pray audibly or verbally every where or always. It is the christian's privilege to walk with God through the varied paths of life, and to enjoy this privilege, he must cherish constantly a spirit of prayer. In the place of his abode, of his business and of his recreation, he has continual need to lift his soul to God in pious ejaculation, Lord keep me. Lord guide me. 'Make me to go in the way of thy precepts.' A spirit of habitual watchfulness and prayer is essential to a 'close walk with God.' 'Pray without ceasing.' 2 Thess. v. 17. 'Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance,' &c. Eph. vi. 18.

We should have stated seasons to enter into our closets and shut the door, and pray to our Father who seeth in secret. Matt. vi. 6. 'O Lord, in the morning will I direct my prayer unto thee, and will look up.' Ps. v. 3. 'Evening and morning and at noon will I pray,' &c. Ps. lv. 17. 'O precious mercy seat! Here we may come with filial confidence, and pour our sorrows and our cares into our Father's bosom of infinite love. Here we may obtain grace to help in every time of need.

Who that knows the worth of prayer But wishes to be often there!

Prayer should be offered by the christian in presence of his family, whether any or all others are believers or not. In the evening, he should give thanks for family mercies, confess transgressions, and supplicate the grace of penitence and pardon for all. He should commit all to the kind guardianship of Him who keeps Israel and never slumbers. In the morning, he should acknowledge, with

Poetry.

Original.

Lines

On the death of LAVINIA CARNCROSS, who died July 6th, 1851, in the sixteenth year of her age.

BY J. C. C.

Farewell, dear child! I bid adieu,
How deep the anguish of the heart!
Our loss is great—we weep for you—
Yet God can heal the painful smart.

We miss thee here in ev'ry place,
Thy voice no more we hear:
Silent thou sleep'st in death's embrace,
Nor knowest joy nor fear.

Our thoughts will linger round the spot;
Our tears bedew thy lonely bed:
With feelings ne'er to be forgot,
We oft will weep around thy head.

Thy parents oft with flowing tears,
And sisters round thy grave will stand;
Thy brothers, too, in after years
Will weep thy loss in this dear land.

Yet soon you'll wake to endless life
When Jesus comes in might.
We'll see thee then—to him alike—
And dwell for aye in realms of light.

Plainville, N. Y.

Miscellany.

Jerusalem, Palestine, and Syria.

BY DR. J. C. V. SMITH.

JERUSALEM is tolerably clean—from its location on a steep hill-side, and not because the inhabitants are disposed to keep it in good condition. Filth appertains to Arabs wherever they are. Deep cisterns abound, cut into the solid rock, in which rain water is carefully collected, which is used for all domestic purposes. Water carriers bring some in skins on donkeys from the pool of Siloam, but few only are able or desirous of a supply without the walls. A fine stream is conducted to the city from Bethlehem, winding about the mountains, which is exclusively devoted to the purposes of the celebrated mosque of Omar, on the very plot once occupied by the temple of Solomon.

Wood, for fuel, is always dear, being sold by weight, and is principally roots of olive trees, brought from a distance on camels. If trees were planted as suggested in this communication, fuel would be abundant and reasonable. No house has a fire-place or chimney. A little charcoal in a copper dish, placed in the center of the room, is the extent of an attempt at a social fire. At Bishop Gobat's and one other house, stoves were noticed. At Dr. Spaulding's missionary room at Damascus, a regular Boston stove diffused a comfort that could no where else be found in the town.

Old as Palestine is, as the residence of civilized man, there is not one decent road, five rods long, in the whole territory. Paths are struck out where there are the fewest stones or the least mud, over one's field, and through any premises the rider chooses to go. If Herod the Great, whose passion for building magnificent cities was equal to Ali Pasha's in Egypt for creating palaces, had made five miles of good road from Jerusalem toward Jaffa, he would have conferred a blessing on his abused and degraded country. I have roamed over the stupendous ruins which mark the ambition of that energetic but wicked wretch, with feelings that were never called into activity in stepping from one fallen column to another in any province. With all his determined ambition to leave enduring monuments in granite that would withstand the assaults of the elements, or the destructive agencies of conquerors in after years, the besom of destruction has swept them all, all away, and Cæsarea, the magnificent capital of Judea, has not one human being within its boundaries.

The only living thing in sight, where there were the finest specimens of architecture—palaces beyond palaces, and marble, and an exhibition of wealth and refinement, while he was in the meridian of his glory—was one solitary horse, feeding among crushed fragments of sculptured stone, as I passed over the lonely site of a once grand and beautiful residence or splendid court.

From the days of the Jebusites, whose capital was the present rock on which Jerusalem stands, every successive people who have had possession of Palestine have fixed their habitations on the very pinnacles of the mountains. Every town and village, therefore, is up somewhere. No one resides in a valley. From some hill tops the spectator has an admirable view of many distant places that appear quite near; but to reach any of them he must descend a mile or so, and cross a horrible ravine or yawning gorge, and subsequently wind up and onward like the gyrations of a corkscrew, for ten or twenty hours, to get at the proposed settlement. Miles are unheard-of things in Palestine. Everybody speaks of hours who designs a movement. It is seven hours to one place, for example, two to somewhere else, and forty to another.

The making of a jaunt through the Holy Land or Syria is an expensive affair indeed. There must be pack mules for carrying beds, food, and all that may be required from day to day.—Three persons could not do well without two; and there must be a cook, a muleteer, a dragoon, who does all the talking and answers all your questions, for the Arabic is difficult to acquire, and, without an interpreter, it is impossible to know where you are, or what you see.—Finally, each rider is mounted on a horse, who is followed by a groom, and he must have a mule to carry the provender. All this makes a kind of caravan—a long string of animals, slowly winding up and down the horrible trails of land, single file, at the rate of two or three miles only in an hour.

In the course of the day, many places of peculiar interest, mentioned in the Old Testament, are distinctly seen, which are not approached.—When I stood at Bethel, Ramah was in full sight, and the mosque over the tomb of Samuel the prophet. Both Horan the Upper, and Gibeon also, where Joshua took a position when he said, 'Sun, stand thou still upon Gibeon, and thou moon in the valley Ajalon,' and other localities of immense interest to the biblical scholar and sacred geographer. At night it is necessary to seek a stopping place in a village for security. Beyond a town or hamlet, there is not a single habitation.

All lodge in the same apartment, on the ground, on your own beds, surrounded by armies of insects eager for your blood. Poor things—if it were not for strangers, fleas would soon be extinct, for they seem to despise an Arab, who sleeps sound in defiance of their nippers. Horses, cows, camels, goats, dogs, and the family, are not unfrequently congregated in one room.—The night before reaching Damascus, we suffered exceedingly on account of the multitude of lodgers in one room—for the landlord had, in addition to all the beasts and creeping things of Noah's ark, three wives, with their restless children.

The reason for taking hill tops for towns has reference, in the first place, to security; they can discover the approach of visitors, and, if they don't like them, keep them at bay with the balls always on hand—great stones—which once put in motion, would sweep through all opposition. Secondly, when the winter rain sets in the gorges are filled with angry torrents that gorge out of the side hills, so that not a resting place for a house could be found. An air of desolation reigns every where, and every person you meet is armed to the teeth with pistols, blunderbusses, long guns, dirks, spears, down to a simple club.

Although an advocate for peace, and almost a non-resistant in sentiment, I have been lugging a stout horse-pistol all over the country, knowing not what might happen. Had an attack been made upon our train, I am quite sure that I should have run, for I have a mortal antipathy to powder.

Some never begin to pray, till God has ceased to hear.

Permanent rest is not to be expected on the road, but at the end of the journey.

Original.

Believing and Knowing.

BY W. SHELDON.

It is evident that there is a material difference between *believing* a thing and *knowing* it.—Knowledge most emphatically supersedes the necessity of belief. We may believe what in reality we do not know.

This is the position which we occupy relative to the time of the second advent of Christ. We are furnished with an abundance of incontrovertible evidence in support of the idea of Christ's speedy coming. The signs already witnessed, conclusively demonstrate the fact that Christ will *soon come*, and the overwhelming weight of evidence may constrain us to firmly *believe* that his coming may be witnessed previous to the expiration of the present year; yet we do *not know* that this will be the case: thus it is evident that we may *believe* what we do not know.

To illustrate: On Lord's day Bro. M. announces to a congregation, that he will preach in their hall in the evening, but declines naming the specific period of his appearance at the hall. As the time of the appointment nears, I go out to hear Bro. M. preach, and find a congregation assembled to hear the word. Bro. A. inquires, when Bro. M. will come. Now I could with the utmost propriety affirm that I believed he would be there within the limits of one hour; but I could not conscientiously assert that I *knew* that he would be there as soon as that.

We may *believe* that Christ will come within the limits of the present year, but do not *know* it. We know that his coming is 'near, even at the door,' but do not know the definite time of his coming. If we knew the precise time of this event, there would be no necessity of the injunction, 'Watch.' Certainly we need not watch for what we know. If we knew that Christ would not come for ten years, we should not watch for him *this year*. We are commanded to watch for this event from the fact that we know neither the day nor the hour of its occurrence.

What a thought! Have we reasons to *believe* that but a few days or weeks will intervene, and furthermore to *know* that at furthest but a short time will elapse before that tremendous scene shall dawn which shall astound a universe?—Solemn consideration! Is the Savior soon to descend? Is the trump of God soon to sound? Are our dooms soon to be sealed?

May we be effectually aroused to a sense of the relation which we sustain to the day of fearful reckoning. Let us strive to 'enter in at the straight gate.' Amen.

Morristown, N. Y., January, 1852.

Original.

Seventh Day Sabbath Abolished.

BY J. BOYNTON.

THANK YOU, Bro. M., for light given through the 'Harbinger' on the Sabbath question: we think the subject may be made clear.

The Law, *all the Law*, given to Moses, ended with the Mosaic or Jewish dispensation. We are now under Jesus, in the gospel dispensation. Let us have the whole truth on this subject: we think it is needed at this time, and if we could have more light on the three angels' messages, &c., defining their chronology, perhaps it might be 'meat in due season.' Much is to be fulfilled in 'the future age, I am satisfied, and perhaps these messages. All truth, we think, should and can be made simple and plain. We have too long relied on inferences for proof; plain, positive statement should alone satisfy us: here is our great danger, taking inferences for facts.—God never will condemn us for rejecting such testimony. *Great truths are plainly stated.* This I believe is God's method.

West Batavia, N. Y., March, 1852.

[NOTE.—We rejoice that Bro. Boynton has become settled in the truth relative to this question, as many others have, who read the *Harbinger*. Our object has been to make the matter

plain, by bringing out the light of the Scriptures on the same. We hope others will as candidly examine the subject as Bro. B. has, that they may come to the same conclusion, and rejoice in the truth.]

Original.

The Judgment of Mount Seir.

Thus saith the Lord God, When the whole earth rejoiceth, I will make thee desolate. As thou didst rejoice at the inheritance of the house of Israel because it was desolate, so will I do unto thee; thou shalt be desolate, O Mount Seir, and all Idumea, even all of it: and they shall know that I am the Lord. Ezek. xxxv.

None of us expect a cursed Idumea in the New Earth, and as the rest of the earth has been in a groaning condition up to the present time, it is yet to be in a rejoicing state: 'all the earth,' with this one exception. With this agree the words of the prophets. The wilderness, and the solitary place, shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. Amen, and amen.

C. B.

Hartford Conn.

Bunyan in Prison.

THE sight of a man in the cell of a prison is always sad, even though he is suffering for his wicked acts. But when an innocent man is seen there, or one whose only offence is that he would not do wrong, we forget the cruelty of his oppressors in our admiration of his patience and firmness.

John Bunyan was confined for the greater part of twelve years in a jail, for preaching Christ and Him crucified, as the only foundation of a sinner's hope! He was torn from his family, and deprived of his liberty, and cast into prison, only because he could not refrain from preaching the gospel of the grace of God to dying men!

One of his biographers says, 'That the thoughts of parting with his wife and poor children, and the remembrance of the many hardships, miseries and wants, that his family must meet with, but, above all, his poor blind child, who lay nearer his heart than all he had beside, were agonizing to him.' His own record of his feelings, when thinking of his blind Mary, is very affecting:

'Poor child, thought I, what sorrow art thou likely to have for thy portion in this world.—Thou must be beaten, must beg, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot endure that the wind should blow upon thee. But yet, recalling myself, thought I, I must venture all with God, though it goeth to the quick to leave you.'

'The company of his poor blind child,' says another biographer, 'was a sweet consolation to him in the prison, while with her by his side, he worked at the tagged laces, which were his only means of contributing to the support of his family.'—*Penny Gazette*.

THE EVIL OF A BAD TEMPER.—A bad temper is a curse to the possessor, and its influence is most deadly wherever it is found. It is allied to martyrdom to be obliged to live with one of a complaining temper. To hear one eternal round of complaint and murmuring, to have every pleasant thought scared away by their evil spirits, is, in truth, a sore trial. It is like the sting of a scorpion, a perpetual nettle, destroying your peace—rendering life a burden. Its influence is most deadly; and the purest and sweetest atmosphere is contaminated into a deadly miasma, wherever this evil genius prevails. It has been said truly, that while we ought not to let the bad temper of others influence us, it would be as unreasonable to spread a plaster of Spanish flies on the skin, and not expect it to draw, as to think of a family not suffering because of the bad temper of any one of its inmates. One string out of tune will destroy the music of an instrument otherwise perfect; and if all the members of a church, neighborhood, and family, do not cultivate a kind and affectionate temper, there will be discord and every evil work.

ADVENT HARBINGER

AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 431.

ROCHESTER, N. Y., SATURDAY, MARCH 27, 1852.

New Series---Vol. III. No. 41.

Poetry.

Original.

God above all, in all, blessed forever!

BY F. WRIGHT.

When all thy wondrous works I see,
The creeping moss, the towering tree,
The rolling fields of ocean wide,
The crystal rifts on mountain side,
The glow worm's lamp, yon lustrous orb,
That doth all lesser lights absorb,—
Amazed am I, and lost in thought,
O God! to see such wonders wrought!

And wrought by whom? No need of skill
To aid thy Omnipresent will
Thou gav'st command, the earth was spread;
Sky-cleaving rose the mountain's head;
Wild ocean sought her caverns deep,
O'er craggy rocks, the torrents leap;
The mountain rock, the lowland lake,
O God! thy mighty power bespeak!

Soft sighs the perfume-laden breeze;
Wild shrieks the tempest 'mid the trees
The buds expand—the blossoms die;
All things that creep, and all that fly,
Cleave thro' the waters, walk the earth;
The groan of pain, the song of mirth,
Attest, O God! that thou must be
The all-pervading Deity!

Spencerville, C. W.

The Frogs Again;

OR,

THE LATE MILITARY USURPATION OF NAPOLEON INTERPRETED.

Verification of our exposition of the Frogs—Prophecies of the New York Tribune—War necessary to the mixing of the Iron and the Clay—The nature of French Military Despotism—Its mission—The True Issue—Louis Napoleon's ambition of the crowns of France and Italy—Napoleon's ambition a ground of hope to the Democracy—The fall of Napoleon the restoration of the Bourbons imperially subject to the Czar—Causes of the late revolution—Recent events preliminary to a great convulsion.

In the 4th and 5th numbers of the 1st volume of this work, we published a unique interpretation of the prophecy of the 'Three Unclean Spirits like Frogs,' with wood cut engravings, demonstrating that the Frogs were the arms of France before the Lily was adopted as the heraldic device of the reigning dynasty. From the evidence adduced to prove this, we stated our conviction that 'the Frogs in the prophecy are the symbol of the French Democratic power;' and that 'the President of the French Republic is the incarnation of that power, having been elected as chief of the nation by six millions of votes.'

A few weeks ago we were talking with a friend about the extraordinary furor which had seized upon the popular mind in New York in relation to Kossuth. We regarded him as a part of that agency being employed by Providence for the waking up of the nations for the war of the latter days. We observed that we did not believe that his mission extended to the Continent of Europe, but to the constitutionalists of extra Continental countries, such as to England and America: but that with all his endeavors Hungary would not be the first to move; because it was not to Hungary, but to France we were to look as the center from which the movement was to proceed by which Europe would be aroused to new efforts against Absolutism. We spoke with full assurance of faith upon this subject founded upon the conviction we entertained respecting the Frogs and their mission. It is the Frogs who are to create the situation from which the governments of Europe can not hope to extricate themselves without an appeal to arms. John saith, 'I saw three unclean spirits out of the mouth of the Dragon, the Beast, and the False Prophet.' What were they like!

They were, says he, 'like to Frogs'—they were not Frogs, but Frog-like spirits. Why were these spirits like to Frogs? Because you can see in the working of their policy that it has been originated and is continued by the doings of the Frog-power; which is the motive power among 'the Powers,' embroiling them and causing them by its movements to enter upon a war that will astonish the world by its results. After this conversation with our friend, we expounded in the meeting held at his house, the third chapter of Joel, in which exposition we said much more to the same effect, showing from the prophets what kind of agency was to be observed at work among the nations preparatory to, and inceptive of, the gathering which is to terminate in the encampment of their hosts under the Assyrian's standard before the walls of Jerusalem, when Jehovah's mighty ones will descend and scatter them with sword, pestilence, and death, like chaff before the wind.

It is truly gratifying, and yields a pleasure which none can appreciate but those who experience it, for a student of the prophets to find his interpretations of them verified by current events. It proves to him that he is of that class referred to in Daniel, of which it is said, 'the wise shall understand;' and encourages him to hope that he may enjoy the promise made to them, that 'they shall shine as the brightness of the firmament, and as the sun in the kingdom of their Father.' Dan. xii. 10, 3; Matt. xiii. 43.—Be we, however, esteemed wise or foolish by our contemporaries, the fact is indisputable, that the day after our exposition of the necessity of a revolution in France previous to any further outbreak in Europe, on Monday, December 22nd, the news arrived in this city that the French President, the Frog-power incarnate, had become omnipotent in France.

What, then, is the prophetic or scriptural interpretation of this event? The New York Tribune, which is overflowing with wrath against 'the perjured villain,' 'the knave,' 'the wretch,' 'this flagitious traitor to his oath,' 'the bayonet-girdled usurper,' &c., as it styles Louis Napoleon Bonaparte, terms the event 'the first blow of a struggle, which, whatever may be its immediate aspects and incidents, is destined to close only with the overthrow of Despotism throughout civilized Europe.' It also says, that 'the present state of things will be of brief duration, and when the next downfall occurs in France, all the governments of Germany and Italy will go with it.' This is the prophecy of Horace Greely, but assuredly not of the prophets Daniel, Ezekiel, and John. We do not know what Mr. Tribune means by 'brief duration,' but there is a sense in which there is more truth than fiction in his saying, that when that duration is ended, and the next downfall occurs in France, which will be the downfall of French military despotism, 'all the governments of Germany and Italy will go with it.' Yes, they will 'go with it,' but they will not go whither the Tribune and Kossuthism would send them. These well-meaning prophets predict 'the overthrow of Despotism throughout civilized Europe' as the closing up of the struggle between Democracy and the Governments; consequently they predict that 'all the governments of Germany and Italy are to go with Napoleonism to perdition; and that Democratic Republicanism, which is righteousness and peace, and prosperity, will be the 'order' of the day throughout Europe! All the governments will indeed

go to perdition, and so will Democratic Republicanism, moderate and extreme; but before they vanish from the earth to appear no more forever, the French, German, and Italian governments will go into the shadow of the Czar, who will unite in his dominion all their power and glory. This is the conclusion of the struggle about to commence. Despotism will triumph throughout Europe, and Democracy will go to the wall.

But before this ultimatum comes over Europe, a sanguinary war must be waged between Democracy and Absolutism. This is inevitable. Self-preservation on the part of the Governments, and hatred of them on the part of the peoples, will not permit things to remain quiescent. Without exception, the governments seem disposed for peace among themselves. Peace also with foreign powers was the policy of the majority of the French Assembly; for their sympathies were pontifical and absolute. 'Order,' 'Family,' 'Property and religion,' were the passwords of their policy; because rulers, priests, nobles, and the rich, together with their dependents, all of whose sympathies are for each other, their antipathies, fears, and propitiatory charities, being for the poor,—they know that they have nothing to gain, but every thing to lose by revolution and reform. But a continuance of peace is incompatible with the formation of the Feet of Nebuchadnezzar's Image. The Clay and the Iron can not be mixed so long as peace is maintained. What then is to be done; if the governments are indisposed to make war upon one another, how shall the peace be broken? By suppressing the Legislative Assembly of France whose stronger party was intriguing to restore monarchy and priestism of the old Bourbon type. A military despotism is better than sacerdotal monarchy, and precisely adapted to the necessity of the case to be established. A military despotism is not a peaceable institution; therefore it is exactly the thing the situation of affairs demands. Let us glance at the history of the one just formed in Paris, that we may acquire a right apprehension of its nature.

Napoleon the First was one of the people; a lieutenant of artillery, and once both poor and needy. After God had punished the priests and higher orders of the French nation, and those that adhered to them, by the Terrorists, the time had arrived to make use of the French Democracy to punish the governments and their armies belonging to other nations. The situation by which they invoked this upon themselves was created by the refugee adherents of the dethroned and hated Bourbons, stirring them up to war against the Democratic Despotism of France;—which was in turn provoked to proclaim war against all priests, aristocrats, and kings, in the interest of all the oppressed peoples of Europe. Civil directors of military operations residing at a distance from the seat of war, inexperienced in the art, and divided by jealousy and faction, are ill adapted to carry on vigorous operations against an enemy whose will is the supreme law of civil and military affairs. The work to be accomplished demanded a military rather than a purely civil despotism. The latter did very well for the punishment of the power that murdered the Huguenots by thousands; but it required a strong military despotism, animated by the will of one tyrant only, to consume and lay waste 'the Holy Roman Empire' with fire and sword—a dominion dyed scarlet in the blood of

the saints, and the support of the vilest hypocrisy, and blasphemy against God and men.

The earlier internal struggles of the French Democracy against the royalists prepared a man to take the command of them when the time should arrive to smite Italy, Rome, and the German empire. That man was Napoleon I. He was a man of destiny—a man prepared of God to inflict vengeance on the papacy—a man of the required genius; an iron man—a remorseless slayer of humanity; a prince of tyrants; but the only man of his age fit for the work to be performed. He was, too, the idol of a vain, intoxicated people; haters of kings and priests, but lovers of glory which glorified themselves.—Hence they regarded the successful man, who led them on to slay and be slain, as their best friend; for he was but the head of the phantom, the national glory which they adored.

Such was the military despotism of 'my uncle,' and such also its mission. It was necessary. It did its work superbly, showing that the hand of God was in it. It slew the Beast with fearful carnage, in extinguishing the German empire by 1806. But after it had done all, the work to be done is only partially accomplished. The odious Papacy still exists, and the governments yet delight to do it honor; and governments that look with complacency upon Romanism, patronize its priests, lend their power to the support of such a creation as the Pope, proscribe the Bible, and practice every abomination, are foredoomed to trouble without reprieve. The issue is not God and the People versus Absolutism.—The people are no more God's friend than their oppressors; God however loves the world though it hates him. His cause is not identified with theirs. His way is not their way; yet he will save them in spite of themselves, and by means which they dislike. The issue is, GOD AND HIS SAINTS versus THE NATIONS AND THEIR RULERS; and before the Almighty can gain his cause upon the principles he has laid down, he must make use of the democracy and the governments to chastise and weaken one another, and then step in and conquer them both. This is the situation of things; and as the first Democratic Military Despotism fulfilled its mission without finishing the work, the time has at length arrived for the consolidation of a second, that the work may be advanced another stage towards its entire accomplishment.

The military despotism of Napoleon I. was an armed imperial democracy; that of Napoleon II. is a revival of it. The last is the elect of the people by universal suffrage, and will doubtless be sustained by them on the same principle. He is therefore the Head of the Democracy. The army has also added its suffrages to the people's; he is consequently head of the army and the people, or chief of the Armed Democracy. Now this is just what the European Democracy needed. Hitherto they were peoples without an army, all the armies being on the side of their enemies: but by the recent revolution in France God appears to have given them an army and a chief whose name is a tower of strength against Austria and the Pope. As to the man himself, God knows more about him than we do. He has had no opportunity of showing what he is capable of in the field. At all events he has shown himself to be a good general, or at any rate a better general than his opponents, though numbering many generals among them, for he

has brilliantly out-generated them all. It is mind, not mere brute force, that gains a victory. The probability is, that with a devoted army he would not only out-manoeuvre, but vanquish the unwilling hosts of Austria in the field; and by a powerful diversion in Italy enable Hungary to rise and co-operate in the overthrow of Hapsburg-Lorraine.

Louis Napoleon's tendencies have ever been imperial. His unsuccessful attempt a few years ago in that direction by which he became a prisoner in Ham, proves this. He is no respecter of the principle of legitimacy, nor of socialism; for they are two extremes equidistant from his personal ambition. He is 'doubtless a tyrant. If he were not, he would not be fit for the chief of an Armed Democracy. Foreign despots may tolerate him for a time, but they can neither love nor trust him; for their principle is legitimacy; his is revolution. In relation to the Constitution, the Legislative Assembly and he are equally violators; they had both abolished universal suffrage, and the Assembly would have arrested and imprisoned him, if he had not extinguished it. Justice and righteousness, integrity and principle, are not to be named in such a crowd. Morality there is a mere negation—a mere question of which thief is not more thievish than the rest of the Forty Thieves. A dishonest set pretended solicitude for the Constitution so far as convenient, and ready at any time to tear it into shreds if deemed necessary to the accomplishment of their intrigues. We conclude, therefore, that France is a gainer by the exchange of seven hundred and fifty wranglers for only one tyrant who will rule it more after its own taste. This taste is imperial; and Louis Napoleon is a man of strong predilections for the iron and golden crowns of France and Italy, and it is probable that before his career is closed he will attempt to seize upon them both; for that of France alone is not imperial.

Assuming, then, that the Imperial Democratic Military Despotism of Napoleon II. is established, what would seem to be its mission? We reply, sooner or later, to combat with the Beast and False Prophet, that is, with Austria and the defenders of the Pope. These were his uncle's old enemies, and are likely to prove his. He has not yet had time to develop his foreign policy, but peace will be no more his forte than his uncle's. We apprehend that his troubles will begin in dynastic reminiscences. The victory of Waterloo, the occupation of Paris by foreign troops, the fall and imprisonment of Napoleon, are neither forgotten nor forgiven by Buonapartists and the French. Louis Napoleon in succeeding his uncle doubtless inherits his antipathy to England. And for the present it may suit Russia and Austria to foment a quarrel between them. There are Rome and Italy too, who may come in as complications of the situation. Louis Napoleon knows that the occupation of that city in support of the Pope is unpopular with the French; he may, therefore, without withdrawing the troops from Rome, pursue a more liberal policy, which may make their continuance there insufferable to his pseudo-Holiness, who would seek the intervention of Austria in order to abate the nuisance.—Austria, backed by Russia, finding it expedient to withdraw their countenance, might assume such an attitude towards Napoleon in behalf of the Pope as to make it 'a point of honor,' with Louis, to resist, and declare war in behalf of French interests in Italy, to look after which was the principal reason of a French army being sent to Rome under General Oudinot. Such a declaration would be a resurrection trumpet to the oppressed nations of the Continent. The war-loving democracy would flock to the standard of Napoleon, and crowd his armies, panting, if their courage be equal to their words, for a hand to hand combat with the troops of their oppressors. The democratic armies would rejoice in victory after victory, until the tide of war would turn against them. If not abolished, Austria and the Papacy would at least be ready to give up the ghost. The Pope will continue to exist as the Roman Prophet, but without dominion, till the

resurrection of the dead; but the house of Hapsburg, if continued, would only be a sort of victory to the Czar, dividing with him nominally the majesty of the Roman world. The Napoleon despotism would have done its work. Its conquests would be wrested from it, until repelled on every side it would be reduced to content for the possession of France itself. At length, as Republicanism or Democracy in any shape can not prevail in this country, it being one of the ten Toe-kingsdoms which all exist as such at the end, France would be lost, and replaced under the Bourbons, no longer independent sovereigns of the country, but as provincial kings of the imperial European dominion of the Czar.

Thus would the Democracy have done their work. They would have done their best for 'liberty, fraternity, and equality,' and have proved for a second and last time, upon a grand scale, their utter incompetence for the work of curing society of the evils which afflict it. In their mad, but necessary, career, they would have been the cause of the conquest of Turkey by the Autocrat, and the subjection of Belgium, France, Spain, Portugal, Sardinia, Naples, Greece, Bavaria, Lombardy, and Hungary—the ten kingdoms of the Iron Monarchy, thereunto united by 'the miry clay' of the Russian Autocracy. Thus, Absolutism would have completely triumphed; and the curtain have fallen upon the third act of the extraordinary tragedy enacting before all nations from 1789 to the setting up of a kingdom and dominion by the God of heaven in the land promised to the fathers of Israel and their seed for ever.

The ways of God are admirable. We see his hand in the working of things very notably since 1848. Had the National Convention done its work wisely, Napoleon's usurpation would never have occurred. It erred in permitting the Bonaparte family's return to France. This was the first error. The next was in not permitting the re-election of the President for another succeeding term. A third error was embodied in the 31st, 45th, and 46th articles of the Constitution, which provided that the power of the Assembly and President should expire at the same moment, the President on the 10th and the Assembly on the 18th of May, 1852; and their successors to be elected between April 29 and May 10. Those acquainted with the state of parties in France can easily imagine the anarchy that would have resulted from such an arrangement. Constitutionally Napoleon had no hope for four years, and it is contrary to the nature and creed of a Bonaparte to surrender power if he can keep it. These 'singular and clumsy oversights,' as they have been termed, created a situation of despair for the Imperialists, hope for the old Monarchists, and fear for the friends of tranquility and moderate republicanism. The resolution of the crisis was doubtful—no; but Providence had prepared it, and had provided a man to cut the knot which could not be untied. The anti-constitutional treason of the Monarchists and enmity to Napoleon, together with his self-preservation and despair, have developed the revolution which has sorely disappointed the republican-gossellers, but has placed things more in harmony with the necessities of the future which will soon become manifest.—The Frog-power hath again uttered its voice; now, therefore, look out for the 'thunders and lightnings, and a great earthquake,' or revolution, 'such as has not been since men were upon the earth, an earthquake so mighty and so great.'—*Herald of the Kingdom and Age to Come*.

December 31st, 1851.

It appears that the projected United States Expedition against Japan has been brought to the attention of the Dutch Government, and its aid asked by the Japanese to repel any attack that may be made on them. From the tone of the Dutch press we infer that the Government will not interfere very energetically.

The moment of possession of anything greatly desired is a dangerous crisis.

Communications.

Original.
By W. A. LING.

The Mountain of the Lord's House.

The literal construction put upon Isa. ii. 2, by yourself and others, has long been to my mind a strong objection to your views relative to the Age to come. It is but recently that light has dawned upon my mind; which I now hasten to communicate through the columns of the *Harbinger* to the brethren, trusting that others through the blessing of the Lord, may also be benefited. If, however, I now am in error, I hope some good brother competent to the undertaking, will correct me, and show me the truth of the matter.

In Pridaux's Connection, vol. 2, p. 134, is given the following explanation of the terms, the *Mountain of the Lord's House* and the *Sanctuary*, viz:

'All within the outer wall of the temple which made the great square of five hundred cubits on every side, was called *Har Habbeth*, i. e., *The Mountain of the House*. All that was within the wall, that included the court of the women and the inner court in which the temple stood, was called *Mikdash*, i. e., *the Sanctuary*, and the temple itself, including the porch, the holy place, and the holy of holies, was called *Hecel*, i. e., *the Temple*. This is to be understood, strictly speaking, for often all these words are used promiscuously for the temple in general.'

The historian in his relation of the events of the restoration of Jerusalem, the temple, &c., from the desolations of Antiochus Epiphanes, an Assyrian king, under Judas Maccabeus, says, after the restoration of the temple, the enemy still retained possession of the fortress, which was strongly fortified, and greatly harassed the Jews as they went to and from the temple.—'Which fortress stood on an eminence over against the *Mountain of the Temple*, for which reason the place was called Mount Acra, from the Greek words *akra*, which signifieth an *eminence*, or *fortress on the top of a hill*.' If the learned author is correct, and I can see no reason why he is not, I can readily understand, that in the last days or times of restitution, when the Lord shall appear in his glory to build up Zion, to beautify the place of his sanctuary, and make the place of his feet glorious, that he may so enlarge the mountain of *His House*, as to include a plurality of mountains or fortresses on the top of the hills. Then the mountain of his House will be literally established or prepared, (*mar*) in the top of the mountains, and be exalted above the hills. Then the nation and kingdom that will not serve him, will perish. Yea, be utterly wasted (Isa. lx. 12.) whilst those that do obey him will constitute the many nations that shall come and say, Come, and let us go up to the Mountain of the Lord, &c. Mich. iv. 2.

As to the balance of the chapter from ver. 6, my mind is not clear; but I think we have there a record of the condition of the house of Jacob, and also of the land when Christ ariseth 'to shake terribly the earth,' at which time the work of judging and rebuking many nations and people will begin. Other portions of the word, I think, justifies this conclusion.

The 'promiscuous' use of terms, has led not a few of even those who contend, (at least profess) for a literal interpretation, to apply, and so extend the terms of Judah and Jerusalem, as to mean nearly, if not all, the wicked non-professing Gentile nations of the earth, i. e., all those nations whose land is full of idols, and who worship them, &c. I have been guilty of such an application, but cannot do so any longer.

I now understand, that those terms are literal, as much so, as that of Isaiah the son of Amos. Norwalk, Ohio, Feb. 22, 1852.

The Vienna Gazette of the 19th ult. announces that the Emperor of Austria has conferred the order of 'Iron Crown' upon Chevalier Hulsemann, the Austrian Charge d'Affaires in the United States, as a mark of approbation of his official conduct.

Original. Meditation.

BY W. SHELTON.

With what intense, overwhelming, and sublime awe, are our finite minds enraptured, while meditating upon the grand developments of God's revealed purposes! O, what an indescribable scene is destined to ensue when 'the Lord of hosts shall arise in his majesty to shake terribly the earth!'

Now the saints of the most high God are an oppressed, downtrodden, and despised company. They are subject to the bitterest anathemas, taunting jeers, cruel epithets, derisive sneers, spiteful contumely, disgraceful burlesques, fierce tantalization, and a sardonic mockery of an opposing world, and a cold-hearted drowsy church!—They are now a weeping, sighing, crying, mourning, and depressed band.

But when we cross the great transition point between the present age, and the age to come, their ears will be saluted by the voice of their lovely Redeemer, which will fall upon their waiting ears with sweet notes of pleasing sensation. While the solemn trumpet reverberates from shore to shore, from pole to pole, convulsing this terrestrial sphere from center to circumference, by the interposition of Jehovah's matchless power, the sleeping saints instantly spring into life, and the living ones receive immortality, their 'vile bodies' are changed in a 'moment, in the twinkling of an eye' and 'fashioned like Christ's glorious body,' and are 'caught up to meet the Lord in the air'; and as they ascend, blooming with immortality, and glowing with the sublime vigor of eternal, unfading youth, they behold their 'King in his beauty,' descending toward earth, accompanied by his shining retinue of celestial intelligences,—they meet in the air! O, what a scene ensues—saints and angels meet, never to part! They receive their 'crowns of unfading glory,' 'palms of victory,' and 'harps of God.'

They remain in the air, as it were for a 'little moment' 'until the indignation be overpast'; and then, 'The Lord my God shall come, and all thy saints with thee.' And his feet shall stand in that day upon the Mount of Olives; &c. Then Christ will commence his reign upon the 'throne of his Father David,' and 'of his kingdom there shall be no end.' The once suffering saints will then have witnessed an eternal amelioration of their condition, and a mitigation of their sufferings, and will reign as kings and priests. The 'days of their mourning will be ended.' They will then have 'come to Zion with songs, and everlasting joy upon their heads,' and 'obtain joy and gladness, and sorrow and sighing shall flee away.' We shall then be more than remunerated for our severest conflicts and greatest deprivations, with a 'far more exceeding and eternal weight of glory.' Amen.

Morristown, N. Y., Feb. 1852.

'Our Citizenship.'

TO THE BRETHREN:—I have heard from some of the brethren a request that the discourse on 'Our Citizenship' which has been recently published in the *Harbinger*, should be published in pamphlet form.

For my own part, I have no special desire about it, but as the request has been made, I submit it to the brethren. One brother (a stranger to me) offers to take one hundred copies or more. I suppose the cost of it would not be very far from fifty dollars, and the pamphlets would be three or four dollars per hundred.

If it is published, it will be in part re-written, improved and enlarged considerably.

If the brethren wish for it, and will send me their names, stating how many they will take, I can very soon tell whether to get it out or not.—Their money is not wanted—only their pledges. If any wish it, they will please write to me immediately, or else it will not be attended to, as I cannot incur the expense attendant upon its issue without knowing whether it is wanted.—

Direct to

H. L. HASTINGS,

Plymouth, Mass.

Correspondence.

FROM BRO. W. SHELTON.

DEAR BRO. MARSH:—Since my last epistle to you, I have been steadily engaged in preaching the gospel of the kingdom, in different sections. Notwithstanding the thickening perils of these last days, the saints are still striving to gain a passport into the kingdom of God.

I have visited Chateaugay, Burke, Bangor, Dickinson, Brasher, Norfolk, Canton, DePeyster, Macomb, &c. In the last mentioned place I held a series of meetings, which were truly productive of good. Superstition was compelled, to some extent, to recede before the powerful truths of inspiration. Sinners and backsliders were affected by the truth, and some of each class turned unto the Lord. Before leaving, I baptized two. Others intend to follow the example of our Savior in this respect soon.

The little flock in that place are all staunch believers in immortality only through Christ at the resurrection. The bigotted sectarians of that vicinity are fearful that their craft is being endangered, and in their enraged fury (in self-defence) they virtually cry loud and long—*Great is immortal-soulism—great is immortal-soulism!*

The children in this region have been greatly imposed upon recently by a man traveling in the capacity of an Advent preacher, by the name of S. W. Rhodes. He pretended to be bearing the third angel's message, and those who do not feel disposed at once to concede the validity of his strange Seventh Day Sabbath notions, with its attendant peculiarities, he seals over to damnation. He seems extremely delighted in peddling scandalous abuse upon Bro. Marsh, Storrs and others. He makes the assertion, that 'Marsh has sinned against the Holy Ghost.' And why? Because, peradventure, Bro. Marsh dare be so extremely promiscuous as to believe and advocate a doctrine taught by the word of God, which comes in collision with his peculiar message! He boasts much of his arguments with Bro. Marsh upon the Sabbath question, and ardently endeavors by different methods of censure, to bring the *Harbinger* and its editor into serious dispute. He asserts that he has been 'personally acquainted with Marsh for nine years.' Now, Bro. Marsh, if you are so well acquainted with this curious being, who is empowered with authority to seal people over to damnation, will you inform us through the *Harbinger*. Please insert a note at the close of this epistle. The fellow has done a work here in my absence, (which I hope to see soon undone), and fearing that he may lead some astray in other places, I wish to bid all to beware.

I would here advise all whose minds are agitated upon the Sabbath question, to read with candor the recent articles of Bro. Marsh and Crozier, published in the *Harbinger*, upon this question. Yours, striving for immortality,

W. SHELTON.

Lisbon, N. Y., December 26, 1851.

NOTE.—We have no intercourse with the man, nor fellowship for him as a Christian.—Soon after his wild career in his promiscuous feet washing and salutation, especially with the sisters, he retired far into the northern wilds of this State, where he spent, if we mistake not, three or more years, in an ungolly, prayerless state, living on fish and wild game, which he caught. Some of his equally deluded shut-door sympathizers, found his retreat, and brought him out, and he became an advocate of the errors he now propagates: and it should be remembered that he is now very sanguine that he has been just right, and led by the Spirit of God, during all his contradictory course. He has evidently not a sound nor a pure mind, and should not be countenanced in his pernicious ways.

[EDITOR.]

LOOK INTO ETERNITY.—When Summerfield was on his death bed he exclaimed—'O, if I might be raised again, how I could preach! I could preach as I never preached before; I have had a look into Eternity.'

FROM BRO. B. STEVENS.

DEAR BRO. MARSH:—If Bro. J. T. or fails in his criticisms (which I think he will) on the phrase in Acts iii. 21., he will have to admit the 'Age to come' or 'times of restitution' if an honest man; for if the work of restoring is done when Jesus, the great restorer comes, then of course the endless age begins.

I rejoice to see the spirit manifested by Bro. Cook and others—kind, but firm for the truth. Do not fear, Bro. Marsh, to speak the truth in love; God will bless and save his own. I am led to praise God for the way in which he has brought me. I praise him for his holy Word, which makes wise unto salvation. It is with joy I receive the *Harbinger*; for it aids me in searching the Word, also the soul-cheering communications from my brethren and sisters. Truly, these are perilous times in which we live; various are the teachings of the present time. I believe that the unclean spirits of John are doing up their work. I would say to my brethren, Beware how you handle God's Word, especially you who are watchmen, for every work will appear in judgment for or against us. There is no safety only in complying with the law and testimony. Let us study to be approved of God.—I am pained to see the divisions that are made among us, especially by those who claim to be called of God to feed the flock. My brethren, have nothing to do in this matter: remember that him only who has clean hands and a pure heart shall stand in the holy place. Remember, God has spoken plainly on all points of doctrine, and means what he says. Remember that we must bend to his word, not bend the word to us. Watch and pray, lest ye be drawn away from the hope of the gospel. May we be kept blameless unto the appearing of Jesus. Amen.

Yours, waiting his appearing.

BENONI STEVENS.

Rodman, N. Y., Feb. 23, 1852.

FROM BRO. G. W. BROWN.

I WOULD say to the saints scattered abroad, that the cause of truth is onward in this region, and that some have recently embraced the truth in the town of Woolwich, and others are inquiring, and my prayer is, God help the people to see the difference between the truth and the fables of these last days.

Woolwich is a place where they had never heard a sermon on the subject of the Lord's coming, until I visited them last November, and now there are quite a number deeply interested and are searching the word of God to see if these things are so, and the result is, some have already come out on the side of truth, and others, we hope, will do so soon. But as in the days of Paul, where there is a door open for preaching the truth, there are many adversaries; but thank God, truth does in some instances prevail among the candid, and the thought encourages me to still labor as I have ability, to save as many as I can from the wrath to come. But the servant of the Lord must not strive, but be gentle unto all, in meekness instructing those that oppose themselves, if God, peradventure, will give them repentance to the acknowledging of the truth, that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

Yours, in hope of eternal life,

GEO. W. BROWN.

Richmond, Me., February 19, 1852.

FROM BRO. WILLIAM BROWN.

DEAR BRO. MARSH:—I see in the *Harbinger* of this week the appointment for a Conference to commence here the second Sunday in April. We hope the brethren and friends around, will remember the time, and prepare to come in the Spirit of the Lord, that we may have a good time. Although we have much opposition from professors of religion, and ministers, yet the truth is working its way into the minds of many. Sister Chapman, on her way home, about five weeks ago, stopped awhile with us. She spoke to the people about eleven times. We had good

congregations, and many were constrained to say, 'There is truth in what she says.' May the good Lord guide her in her duty, bless her labors, and finally save her, and her companion, in this everlasting Kingdom.

Since she left, Bro. Bywater and Judson have both been with us, and preached the word of life, and the people are beginning to see there is something more in 'Millerism' as they call it, than they thought.

Bro. and Sr. Ongley have been gone about four weeks. I received a letter from them yesterday: they are quite well and preaching to good congregations. We expect them home in a few days. We hope Bro. Cook and Bywater will be here on Thursday, April 8th, to commence the meeting, and to continue over two Sabbaths. We hope to see as many brethren from Honeoye as can come. May the blessing of God attend the effort, and may much good be done.

Yours, in hope of immortality,

WILLIAM BROWN.

Dansville, N. Y., March 27, 1852.

Extracts from Letters.

Sr. H. T. MILLER, Cleveland, Ohio, February 16, 1852, writes:

Myself and husband are still looking for the literal fulfilment of prophecy in the personal return of that same Jesus who ascended after his resurrection, and the establishment of his literal kingdom on the earth in the days of the now reigning kings, and that it shall stand forever.

I am often comforted by communications from the dear saints, through your paper on the evidences that our King will soon appear, as shown by the present aspect of the world.

Every thing that is brought out through the papers by the brethren, showing that our redemption is near, even at the doors, is meat in due season to my soul, and I wish that in all the writings of the dear brethren addressed to each other, and in their appeals to their fellow-men to prepare for coming events, that a deep and solemn sense of it might be as manifest as in 1843-4. O, that self might be abased, and Jesus alone magnified!

Dear brethren and sisters, let us all exalt Jesus, for he is worthy. May we be humble and obedient children, that we may have a right to the tree of life, and enter in through the gates into the city.

Bro. R. WENDELL, Canajoharie, N. Y., March 2, 1852, writes:

I devote all my leisure (which is considerable) to the study of the Scriptures—an employment alike pleasant and profitable. Having withdrawn from the Methodist church, I am not compelled to read the Word of God in a sectarian straight-jacket: no; I am a free man—at liberty to believe and advocate what I find clearly revealed in the Bible, and to investigate what I do not understand.

Bro. E. HOYT, Troy, Mich., Feb. 13th, 1852, writes:

My school is ended, and I am calculating to devote my time to preaching the good word of God, as the way may be opened. If I had not to go 'a warfare' at my own charges, I could accomplish more. There is very much need of laborers at the West, and it seems sometimes as though a company of us ought to start with the good news of speedy redemption for the shores of the Pacific—follow the increasing tide of our fellow mortals, that is beginning to pour into Oregon. God help us to be faithful. This region seems to have its ears and heart closed.

Bro. H. COLLINGS, Hingham, Wis., Feb. 13th, 1852, writes:

I am in a quarter of the world where the doctrines of the *Harbinger*, three years ago were not thought of; but the people begin to think and believe and speak the doctrines of the Bible, and to break away from the commandments of men, thank God.

We are striving to get on to the old platform of the prophets and apostles: a few of us think it better than the man-made platforms of the last days.

I baptized three happy souls recently, and hope to see more follow the footsteps of Christ very soon. O, that the sinner would turn to God, while it is called to-day, and lay hold on eternal life by faith and obedience, before it is too late!

Bro. L. D. MARSH, Elizabeth, Ill., February 18, 1852, writes:

There was a singular phenomena in the heavens last night. The northern lights were brighter than I ever saw them before. They reminded me most forcibly of the scripture which speaks of there being signs in the heavens above, and on the earth beneath, fire, vapor, and smoke; for the heavens were red as crimson, and of so singular appearance, and such singular movements and flashes in the skies, as to alarm many in this place. It was an unusual circumstance, and I doubt not that it was one of the signs of the last days. O, May we all be ready for the great change that awaits us!

Bro. J. M. JUDSON, Fairfield, Ohio, March 2, 1852, writes:

I have recently been to Bucyrus, Crawford county, according to the request of Bro. Odell, through Bro. Cook. The appointment was given out nearly four weeks previous, and the Baptist meeting house was obtained for me to preach in, to commence on the fourth of February, but accidentally they happened (?) to appoint a meeting to commence on the 5th, and continued their meetings as long as we staid in the place. I am thankful that every man's work will be tried, of what sort it is. We held our meetings in the same neighborhood, and were blessed in preaching the word, and trust the 'children' were somewhat comforted. The effort is in the hands of God, and a future day will reveal its effects.

The present aspect of affairs in Europe betoken our dawn of that glorious day, when Christ, who is our life, shall appear. Amen. Even so, come Lord Jesus.

Bro. H. HARRIS, Dryden, Mich., Feb. 20, 1852, writes:

I live far from any that profess the advent faith. There is no preaching here but Protestantism. Bro. G. Needham once made a short visit here, and Bro. Hoyt, but the truth preached by them was soon counteracted by the Protestant preachers. If men perish for the lack of a knowledge of the truth, I am fearful they will perish here.

I should be very glad to have Bro. and Sr. Seymour visit this place, or any other advent preachers, who will meet with a welcome reception at my house.

We go forward into futurity with our present views and feelings, not reflecting that other events will produce other views and feelings, and that by circumstances we may become a kind of new creatures, which, could they be presented to us in prospect, would occasion more than one wonder.

Death-bed alarms and prayers, and the exercises which attend them, are most likely, if useful at all, to benefit the living, rather than the dead.

The wheels of nature are not made to run backward; every thing presses on towards eternity; from the birth of time an impetuous current has set in, which bears all the sons of men towards that interminable ocean.

A family without prayer, is like a house without a roof—it has no protection.

'The tongue of the just is as choice silver.'

Evil men speak as they wish rather than what they know.

He that would enjoy the fruit must gather the flower.

Never open the door to a little vice, lest a great one should enter also.

The Harbinger & Advocate.

SPEAK THE TRUTH IN LOVE.—PAUL.

ROCHESTER, SATURDAY, MARCH 27, 1852.

Rules of Discussion.

As a prominent object of the publication of the HARBINGER is to obtain a correct knowledge of the Scriptures, and as it is open for the free investigation of all Bible doctrines, to avoid all misunderstanding in the matter, on the part of those who may feel disposed to write for its pages, we will state the following rules, which we hope and expect they will observe in their communications.

1. Note but BIBLE questions can be admitted for discussion.
2. While a THEORY or PROPOSITION on a certain subject of the Bible is in course of discussion, no other theory on the same subject can be admitted.
3. The plain testimony of the BIBLE and matters of FACT, will alone be admitted as EVIDENCE.
4. The LITERAL principle of interpretation must be observed.

5. Objections against a writer's sentiments, must be based on some plain passage of Scripture, fact, or facts.
6. Only two disputants can be heard at the same time, on the same question.

7. Each disputant may speak twice on a point, providing further evidence is presented the second time, or an explanation or correction is necessary.
8. No unkind expressions will be admitted.

Let these rules be carefully observed, and that misunderstanding and unpleasantness that sometimes arise between writers and the editor, and between themselves, will be avoided. Lengthy metaphysical litigations will be shunned, and the investigation of the Bible will be both interesting and profitable, and will result in obtaining a more correct knowledge of the truth.

THE ADVENT NEAR.

Our object in this communication, and those that we may give on the same subject, is, to enlighten and thereby strengthen the faith of God's waiting children, in the great doctrine of the near advent of Christ. This seems necessary at this time when many are unsettled and wavering on this important matter. They believe the Lord will come again, but know not when. They see that there are many important prophecies yet to be fulfilled, and are at a loss whether to locate them before or after the advent. If before, then the advent is not very near, but if after that event, then it is at the door. Let us look at this subject candidly, with a sincere, child like desire to know and believe the truth, for it will stand, while error will fall and disappoint those who are deceived by it. Our past experience as a disappointed people fully justifies this declaration.

Cleansing the sanctuary, and restoring to its former fertility the land of promise, are events clearly predicted in the sure word of prophecy, and we inquire—will they precede or follow the advent of Christ?

We understand that the treading down of the sanctuary and host—(Dan. vii. 13); treading down of Jerusalem—(Luke xxi. 24); blindness in part happening to Israel—(Rom. ix. 25); overturning the throne or kingdom—(Ezek. xxi. 27); and the desolation of the land of Palestine, and the heavy curse upon it, all belong to the same period of time, all begin and also end together, and we can learn where one is located, we can tell where all are. That all are placed on the great prophetic chart after the actual advent of Christ, we offer the following conclusive evidence:

Ezek. xxi. 27. 'I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him.'

The 'right' to the throne of David, to the kingdom of Israel, and the land promised to Abraham and his seed for an everlasting possession, belong to Christ; hence according to this testimony of Ezekiel, there will be no restoration of either 'until' the Lord shall come.

Acts xv. 16. 'After this I will return, and will build again the tabernacle of David, which is fallen down, and I will build again the ruins thereof, and I will set it up.'

That the restoration referred to in this case includes the land of Palestine, will be seen by consulting Amos ix. 11-15, from which the text is quoted by James. Hence the lawful conclusion is, that the tabernacle of David will not be raised up and the curse be removed from the land, until 'after' the return of the Lord.

Dan. viii. 14. 'Unto two thousand and three hundred days, then shall the sanctuary be cleansed.'

The Mosque of Omar now defiles the sacred spot where the 'sanctuary' stood; hence it cannot be cleansed or sanctified until that idol temple shall be removed, which will not be done so long as the Gentiles tread down Jerusalem; and this they will do until their times expire; then the Lord will come, for the kingdom is to be overturned or trodden down 'until he come.' And besides, the order of events

as given by Luke, (xvi. 24-28,) locates the coming of the Lord immediately after this treading down shall cease. And Paul gives us to understand that after the fulness of the Gentiles be come in, the 'Redeemer shall come to Zion.'

A large amount of similar evidence might be given on this point, but this is sufficient to show that no change for the better either in the defiled sanctuary, the trodden down city, the fallen down tabernacle, or the desolate and barren land of Palestine, can reasonably be expected until the Lord shall come and do the work. It cannot, we think, be done in his absence—its magnitude forbids such a conclusion.

It would be unreasonable to suppose that the curse would in any degree be removed from the land, while it rests heavily on Jerusalem, while the sanctuary is defiled, or the Mosque of Omar covers its sacred spot. Reason and Scripture both justify the conclusion that the great and glorious work of cleansing and restoring will begin at the sanctuary; which cannot be justified until that idolatrous temple is destroyed. And with its destruction, the wicked power, to which it belongs, must be broken; and we ask, who will do this mighty work? The Lord, 'whose right it is,' or to whom the sanctuary, the city, the throne, the land, the kingdom, belong. (Ezek. xxi. 27.) Hence, so far as these things are concerned, the next event, in the fulfillment of prophecy, is the coming of the Lord in power and great glory, to justify the sanctuary, set up his kingdom, and commence his glorious reign on the earth.

But have not the former and latter rains so returned to the long dry and desolate land of Palestine, as in a great measure to restore it to its former fertility, and thereby give the strongest assurance that the curse is being removed from the land, and that God according to his promise has graciously remembered it? We at one time so thought and published, but now see that the evidence on which we relied, was defective: it does not prove that such was the case. The country is still under the power of the Turks, barren and desolate, with the exception of now and then an isolated spot, which by its natural advantages or artificial means, is rendered sufficiently productive to give a scanty subsistence to the wretched inhabitants of the land. Some seasons, as in all countries, may have been more favored with genial showers than others, but no permanent change of this character has taken place. Their cold and heavy winter rains still continue, rather as a curse than a blessing, for they inundate and drench the once fertile valleys, so as to render them uninhabitable. Such was the character of the great rain reported by Meshullam, which fell a year ago last winter, and demolished many of the frail buildings of Jerusalem. Such unnatural rains may have fallen at other seasons, and as a matter of course, would fill the pools of Solomon, and other reservoirs, as reported by Meshullam. But they are not the former and latter rains, in their season, which will be witnessed when the curse shall be removed from the land.

All the efforts that have been put forth by Meshullam, and his friends, to bring to the acknowledgment of the truth, the Jews of the land, have proved as yet, a failure; for if we are not mistaken, not one by his instrumentality has been converted to Jesus, and such is their unbelief and blindness, that Meshullam has to hire *Turks* to aid in the cultivation of his farm! His great object is the conversion of the Jews to the faith of the gospel, and it does seem reasonable to conclude that if his work was specially of God, his seal would be upon it, Jews would be converted. But this is impossible; they cannot be converted by such agency; for blindness is upon them, and will remain 'until the fulness of the Gentiles be come in' (Rom. xi.)—then the veil will be removed. Could they see the power of the Turk broken, the Mosque of Omar demolished, and the sanctuary thus justified by the Lord Jesus, their blindness would be removed; but until this mighty work is done, they will remain in unbelief, and hence the hopes of Meshullam will not be realized.

That the curse is still on the land of Palestine, we give the following evidence. Dr. J. C. V. Smith, who has recently visited Palestine, thus speaks of it: 'Old as Palestine is, as the residence of civilized man, there is not one decent road, five rods long, in the whole territory. When the winter rain sets in, the gorges are filled with angry torrents that gorge out of the side of the hills, so that not a resting place for a horse could be found. An air of desolation reigns every where, and every person you meet is armed to the teeth with pistols, blunderbusses, long guns, dirks, spears, down to a simple club.'

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The following statements which we gather from a letter from Meshullam, dated Palestine, Dec. 29, 1851, agree with the evidence given by Mr. Smith. A part of Meshullam's letter is published in the Sabbath Recorder for March 18th, from which we freely quote. Speaking of a quarrel between some of his Arab laborers, Meshullam says:

'My first object after quelling the quarrel of my laborers was, to build secure enclosures and lodgings on my lands.'

Surely, this does not look like the security that is promised, when there will be 'unwalled villages,' and the people will 'dwell safely' and 'sleep in the woods,' without fear of harm.

Again he remarks, 'My farm is wonderfully progressing, and maintains its verdure, notwithstanding the sultry dryness of the surrounding country,' which at the present time has all the aspect of wild deserts.'

His son Elijah in the same letter says, 'they are alike much exposed to the dampening and cutting chills of our rainy winter, and to the burning heat of summer.'

The sultry dryness of the surrounding country, 'rainy winter' 'burning heat of summer' 'wild deserts,' &c., are sure evidence that the 'former and latter rains' in their 'season' have not returned, and that the curse is on the land.

On the objects and hopes of Meshullam, he further says:—'I have received frequent visits from my Jewish brethren, who are, beyond all doubt, persuaded that our object will, one day be effectual in inducing the Jews to follow the example, of cultivating the soil.'

I can only humbly attach to my enterprise, and to all the success hitherto realized, as the entire offspring of patience, resignation, constancy, and perseverance. But the means I had I have gladly laid out and expended in view of a plan which is INEVITABLE from its right aim and promising tendency; and, if I am at this juncture humbly led to apply for the concurrent action of co-workers, and to the liberality of beneficent Christians, it is simply to take into their hands a cause from under my protracted and small endeavors, in order to render it more extensively transcendent for the end it has purely in view—for, all those who wish well to this desolate land, and its ancient but benighted people, must contribute their moiety of *integrated action*, which is, at no distant period, I believe, destined to build again its walls and breaches, and repair its many and mournful desolations. And let it be our prayer, Christian friends, not only that the Lord would build up Zion, but that with the restoration of the land, He would very shortly restore also the 'remnant' of his people (according to His sworn promise to our father Abraham) to re-inhabit their pristine abode; and for this end, that He will be pleased 'for the fathers' sakes' to raise up sincere benefactors, and workers, and usher in these glorious events—the temporal and spiritual salvation of Israel's sons. Artless is in no way backward towards this restored result.

'The epidemic or fever, has so abruptly set in this season, that my time is wholly occupied with my duties as a druggist to the English Medical Dispensary, and I have administered medicine in this last quarter (three months) to over one thousand and four hundred patients, nearly all Jews; and have endeavored to aid in redressing the very mournful condition of this poor and afflicted people, who owing to their poverty and scanty living, are mostly the prepared victims of the distressing and fatal maladies that greatly afflict most of the cities of the east.'

This does not look much like the beginning, or the preparatory steps, even to that time when the 'inhabitant will not say, I am sick.'

Finally, Elijah says—'The Jews in Palestine are indeed, collectively, a poor set of people, mutually laboring under various calamities—oppressed by their bigoted Latin and Greek Catholic neighbors, and harassed by the depraved and reckless Arabs and self-conceited Mohammedans; but individually, they afford the most striking picture of privation and wretchedness. Their condition and wants—their miserable, dark-vaulted, and subterranean abodes, filled with teeming vermin, their nakedness scarcely covered—present an uninterrupted series of misfortunes, which renders them especially the suitable objects of the greatest commiseration and charity.'

Surely this is a sad picture, indeed, of this blind and oppressed people. But it is no worse than Moses long since predicted it would be, in Levit. xxvi. —which the reader is requested to examine with care. This wretched condition will not be changed for the better until their 'seven times' or two thousand five hundred and twenty years' punishment are out. Then they shall accept of the punishment of their iniquity, (verse 41,) and 'confess their iniquity, and the iniquity of their fathers,' (verse 40.) When, or about the time, these things take place, we shall have sure evidence that God has 'remembered his covenant with Jacob,' and has 'remembered the land,' as he has promised in the forty-second verse of this important chapter.

With these facts before us we feel the strongest assurance in saying that no important change for the better will take place in the condition of the sanctuary, Jerusalem, the Jews there, or the land of Palestine, before the actual coming of the Lord.

We have not penned this article for controversy, nor to oppose the sentiments of any one, but believing, as we conceive, fallen into a mistake with others, by giving credit to unreliable testimony, which at the time appeared in the light of undeniable facts, and seeing that the mistake uncorrected, might cause some to put off further than they should, the

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If God has remembered the land of Palestine, according to his promise to Abraham, or begun to do so, we think that 'poor Jewish brethren' would no longer fear bigoted Rabbis, nor have any occasion to labor for Meshullam, neither would he be under the necessity of employing quarrelling Arabs

to cultivate his farm, nor would it be surrounded by 'wild deserts,' for then the desert is to blossom as the rose, and become as the garden of the Lord, and wasting is to be heard no more in the land. When this happy state of things begins to be realized, we believe a greater than Meshullam will be there: Amen: Come, Lord Jesus.

Again, Elijah Meshullam speaking of his father, says: 'Much could be done, were he to have some more definite assistance from our American friends, in occupying this opened and wide field of labor for God's down-trodden people. But his means are very restricted, and he stands alone, with the exception of a few Arab laborers, who will do anything but the right,' &c.

If this work was of God, we think instead of its being dependent for its accomplishment on 'American,' or any other Gentile 'friends,' or there being any lack, or but ONE family in the work dwelling 'alone' with a few unstable Arabs,—there would be clouds or multitudes of Israel there, with no lack of silver and gold, or anything else. Hence Isaiah says, 'Who are these that fly as a cloud, and as doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, [not unto Meshullam, but] unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.' Isa. lx. 8, 9.

Hence, when Jerusalem shall be 'glorified,' and the 'Holy One' is there, the glorious work of restoration will not be retarded by any cause, but will go on, until the earth is full of the glory of God.

Meshullam further says—'You are aware that land must be purchased through the medium of a Turkish subject, as foreigners are not yet allowed to buy in their own names.' Hence Jerusalem is yet trodden down of the Gentiles, and Palestine under the curse—and will, we most fully believe, remain thus until the Lord—the rightful owner shall come, and give the true heirs their inheritance, without paying the Grand Turk a price in gold for it.

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Hence, when Jerusalem shall be 'glorified,' and the 'Holy One' is there, the glorious work of restoration will not be retarded by any cause, but will go on, until the earth is full of the glory of God.

Meshullam further says—'You are aware that land must be purchased through the medium of a Turkish subject, as foreigners are not yet allowed to buy in their own names.' Hence Jerusalem is yet trodden down of the Gentiles, and Palestine under the curse—and will, we most fully believe, remain thus until the Lord—the rightful owner shall come, and give the true heirs their inheritance, without paying the Grand Turk a price in gold for it.

Speaking of the wretched condition of the Jews, Elijah Meshullam remarks: 'The epidemic or fever, has so abruptly set in this season, that my time is wholly occupied with my duties as a druggist to the English Medical Dispensary, and I have administered medicine in this last quarter (three months) to over one thousand and four hundred patients, nearly all Jews; and have endeavored to aid in redressing the very mournful condition of this poor and afflicted people, who owing to their poverty and scanty living, are mostly the prepared victims of the distressing and fatal maladies that greatly afflict most of the cities of the east.'

This does not look much like the beginning, or the preparatory steps, even to that time when the 'inhabitant will not say, I am sick.'

Finally, Elijah says—'The Jews in Palestine are indeed, collectively, a poor set of people, mutually laboring under various calamities—oppressed by their bigoted Latin and Greek Catholic neighbors, and harassed by the depraved and reckless Arabs and self-conceited Mohammedans; but individually, they afford the most striking picture of privation and wretchedness. Their condition and wants—their miserable, dark-vaulted, and subterranean abodes, filled with teeming vermin, their nakedness scarcely covered—present an uninterrupted series of misfortunes, which renders them especially the suitable objects of the greatest commiseration and charity.'

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such expedients. It is honorable and christian to plumpily confess and heartily renounce an error when we find ourselves in one: it is the reverse to persist in it, or in a clandestine manner slip out of it into another, or into the truth, especially when we have publicly advocated such error.

The Review adds Ex. 1, 13, 14; ii. 7, v. 4-19; vi. 9, as "proof" that the people could not keep the Sabbath in Egypt—texts that make no allusion to the Sabbath! This is the kind of proof the Review relies on in this matter! To those who will admit such proof, it can prove anything it pleases to assert, as positive and plain divine revelation, its own groundless inferences, which contain not the first ray of evidence! O, that it and its readers might see the fearfulness of such a course, and abandon it! It has been well said by Bro. Boynton, who has lately set them a worthy example in reference to this matter, "Great truths are plainly revealed."

The Review evidently feels the need of obscuring the clear light of Deut. v. 12-15, where the Decalogue is repeated, and the reason for enjoining the Sabbath so plainly stated that it cannot be misunderstood. To do this, it resorts to a number of expedients, all of which will avail nothing with the candid and careful reader. It says, "Deut. v. is not the Decalogue as uttered by Jehovah." It is a rehearsal of it by Moses forty years afterward. Some things are added, and some things are omitted. What does the Review charge Moses with corrupting the Decalogue? Hear his own testimony: "I introduced it with these words, verses 2-4: 'The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even we, who are all of us here alive this day. The Lord talked with you face to face in the mount out of the midst of the fire. . . saying: "Hear now the words of the Lord our God, which he said unto Moses, saying: "I have brought you out of the land of Egypt, out of the house of bondage. I am the Lord thy God. Thou shalt not have strange gods: for thou shalt have one God. Thou shalt not bow down thyself to other gods, for the Lord thy God is one God. Thou shalt not take the name of the Lord thy God in vain: for the Lord thy God is a jealous God, avenging the wrath of them that hate him: he will not be清 with the transgressor of his covenant. Thou shalt keep his Sabbath: for thou shalt have no other God: the Sabbath is the first of all the days of the week, and thou shalt keep it holy. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the day, and hallowed it."'"

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It is the supreme law, and there is only one other like it; and whence did our Lord quote that? From the Decalogue? No, that was not broad enough to embrace it. He quoted it from Lev. xix. 18: "Thou shalt love thy neighbor as thyself." On these two commandments—not on the Decalogue as Sabbatarians tell us—hang all the law and the prophets. These two commandments embody the "moral law," or the "law of God," and the ten commandments were only so many local and temporary specifications in this general act or law, and "pertained to the Jews only," in their direct administration, although some of them had existed before, and from their nature applied to other people than the Jews during the administration of the Decalogue and would still apply to universal man after the expiration of that age in which the Decalogue was the specific constitution of the divine government among men. But, as shown in the report, the Decalogue is inapplicable as a universal and perpetual law; hence, when its allotted time expired, it gave way to the "law of Christ"—the unnumbered "moral law" or "law of God"—which has jurisdiction over all men everywhere.

The Review, unless we mistake, teaches that the Sabbath will be endlessly perpetuated, even in the new earth. This opinion necessarily grows out of the idea that it was established anterior to the fall. We would simply ask the Review, if it thinks that wearisome toil will exist forever with those who shall be so happy as to enter into their Lord's eternal rest! If the relations of menservants and maid-servants and wives are to be perpetuated without end in the new earth! See Luke xx. 35.

In answering my objections to the idea of the universality of the Sabbath law, the Review holds up before us the hand writing of ordinances on the one hand, and Jehovah's "royal law" on the other, making the latter signify or embrace the Sabbath. Will it please notice my correction of this perversion in my article last week! James tells us plainly what the "royal law" is, and there can be no excuse for misapplying it. It is, "Thou shalt love thy neighbor as thyself." See Jas. ii. 8.

The Review makes a show of answering my objections against universality. It says, "It is as much the act of mercy to kindle a fire in this climate as it was for the Pharisees to pull an ox out of a pit." Yea, more, by so much as a man is better than an ox. Yet the Sabbath law expressly forbids the fire—a constant need with us—but did not the relief of the ox, accidentally fallen into the pit: therefore the Sabbath was not designed for climates where fires are needed, else, (without a constant miracle to warm us without fires), the Sabbath law would be unmerciful.

The Review asks if the statement that those who live near the poles of the earth would have "only one Sabbath in seven years," if they reckoned by the sun as the Hebrews did, was "made in sober earnest, or thrown in for effect." The statement was made in sober earnest, and the Review has said nothing to disprove it. Whether those people keep Sunday or not is nothing to the question. It leaves this point by stating the two following methods of reckoning time:

(1.) By the sun. This would lead us to keep the Seventh Day AS it comes to us. (2.) To regulate our time by Palestine. This would lead us to keep the Sabbath in part BEFORE the Seventh Day should come to us. The first is doubtless the Scripture method.

This passage, which is quoted verbatim, emphasizing and all, is substantially in harmony with the statement of the report. To regulate our time by Palestine, would lead us to keep the Sabbath in part before the Seventh Day should come to us. Well, the Review thinks that would do; for the seventh day must be kept, not a part of the sixth and a part of the seventh: so it concludes that "doubtless the Scripture method" is, to be guided by the sun. Well, how will this work? The Review says, "This would lead us to keep the Seventh Day AS it comes to us. Very good: then our extreme northern and southern brethren will have only one sabbath in seven years!"

while we in the same time, guided by the same sun, would have 364 Sabbaths! Surely, this circumstance ought to convince the Review and all Sabbatarians that the Sabbath was necessarily a local institution, adapted to a particular latitude. It concedes the "difficulty" of keeping the Sabbath reckoning while circumnavigating the globe—one day being lost by sailing in one direction, and one day being gained by sailing in the other direction.

Now it has shown that it can do nothing with these objections—they are insurmountable!—Then why not yield? Why not honestly renounce a theory that is so untenable? These are not "positions of science, falsely so called," they are bare statements of obvious principles in nature, with which Scripture is in perfect accord. No, no; God has not given us a law that is at war with the laws of nature: there is a harmony between the moral and the material world. The Sabbath, like the Mosiac law, of which it was a part, was adapted to the climate and latitude of Palestine; but the gospel is adapted to all climates and all latitudes.

No, sir; you mistake Isa. lxvi. 23. It does not prove the universality of the Sabbath, any more than it proves that the new moon appears at precisely the same time in all parts of the earth! The Jews expressed time less than a year by moons and Sabbaths, but this is no proof that the same mode will be used in the new earth. But finally on this point, the Review appeals to Barrett's Grammar for help on the passage: "The Sabbath was made for man," Mark ii. 27. The rule quoted reads, "A noun without an adjective is invariably taken in its broadest extension, as: Man is accountable."

Now it happens that this noun has an untranslated article, which Mr. Barrett calls an adjective. It is as follows: "To sabbaton dia ton anthronogeneto, ouk ho anthronos dia to sabbaton." 'Ton' and 'ho' are the untranslated articles, agreeing with *anthronos* and *anthronos*, man. So the Review fails here again, as it must in every position it takes on this question, if attacked by the simple weapons with which the armory of Scripture and reason is replete, and for this reason, because it is advocating an error. (To be Continued.)

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received that note. We will not repeat the reasons there given, hoping you may yet get our letter. The conclusion, however, was, that if explanations or corrections were necessary, you would give them in one, or two communications, if requisite. Our readers are tired of the subject: hence it will do no good to crowd it on them.

Obituary.

"Them which sleep in Jesus will God bring with him." Died, at the residence of his mother, Sister Leonora Kelly, in Brighton, March 16.—William Hall Kelly, aged 11 years, 1 month, and 6 days.

William was a child of feeble constitution; but of unusual maternal sympathy, affection and consecration to God. From his birth he was devoted by his beloved mother to Christ and his cause. On the death of his affectionate father, four years since, he was, if possible, taken more fully into his mother's heart. As her strongest earthly prop fell by her side, and her other children were much older, William became more necessary to her comfort.

Our sister has been almost miraculously sustained under this bereavement. This stroke came however, with crushing power. Five days before his death, William waited on his mother, to drive to the city and visit among friends. On his return, the fatal unusual sickness had seized on him too firmly to be arrested. Among his last words, having kissed his mother most lovingly, he said: "I am going home—are you ready?" Turning to his sister he said—"I am going—are you ready?"

William's intellectual manner; his interest to buy a Bible and to read it; his intelligent conversation with his widowed mother, on religious subjects; and his last words taken together with her prayerful consecration of him to God, doubtless suggested and justified the language of the Shumanites' faith, and she said, "It is well!" 2 Kings iv. 26. These words furnished the subject of the funeral discourse delivered by the writer in the Presbyterian church. The cause of death, and the grand gospel remedy, were presented to an attentive audience.

May our sister still enjoy a divine support, receive a further blessing on her surviving children; and may they, in the language of William, be ready for the seventh and last trumpet; which is the resurrection trumpet, and soon to sound. Then faith will find in blissful reality that—"It is well!"

In Hones, Cortlandt county, N. Y., March 4, 1852, at the residence of her son-in-law, Wilber Hathaway, Mrs. HANZ BERRY, at the advanced age of ninety-four years, two months and four days.

In early life she gave herself to Christ as his disciple, and united with the Presbyterian church in Sharon, Conn., the place of her birth. From her youth she has maintained an unblemished christian character. She loved the Lord with all her heart, and walked worthy the vocation which she was called. She retained her reason and faculties of mind to the last moments of her life; her communion with Jesus was sweet, and her confidence in God was not shaken. For many years of her life, till her eyes became dim, she was a devoted reader of the Scriptures. When she heard a few years since on the subject of the soon coming of Christ and of his kingdom, the inheritance of the saints, the immortality of the soul, the consummation of the christian's hope at the resurrection from the dead, that the Bible was its own expositor, her mind seemed filled with amazement. Candidly and christianlike she looked at the evidence of the speedy coming of him who said, "If I go away, I will come again." At audience was presented to her mind, she believed and rejoiced in glorious hope of soon seeing him whom her soul loved. When brought on her last bed of sickness, which lasted about a week, she said, "My time is come, my Lord has called me to pass through the furnace. Praise the Lord! When suffering the most excruciating pain, she would say, "My afflictions, they are sweet, for they will soon end." Thus lived my beloved mother, in the glorious hope of immortality.

Funeral was attended in the Baptist house in the presence of a good audience—services by Bro. L. E. Bates, from Rev. xxi. 4.

FREDELLA HATHAWAY.

Appointments.

Bro. J. B. Cook. Wednesday eve., April 7.—Consists, Bro. Arnold will please give notice.

Bro. L. P. Judson. Orangeport, (as Bro. Freeman shall arrange,) Sunday, March 28.

Bro. J. C. Bywater. Marion, Auburn, Sunday, March 28, Sundays April 4, 11.

Bro. C. F. Sweet. Auburn, Seneca Falls, Ennisburg, Canandaigua, Victor, Rochester, Honeoye Falls, Honeoye, Sunday, March 28, March 30, 31.

Bro. J. C. Bywater. Thursday, April 1. 2. 3. 4. 5. 6. 7. 8.

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Poetry.

I Long to See that Day.

BY S. S. BREWER.

O, how I long to see that day
When the redeemed shall come
To Zion clad in white array—
Their blissful, happy home:
Chorus.—O, carry me home, carry me home,
To Mount Zion!
Then carry me home to that city of love
Where saints and angels dwell.

To hear the alleluia roll
From the unnumbered throng;
The kingdom spread from pole to pole;
And join redemption's song.

To see all Israel safe at home,
Singing in Zion's height;
And Jesus crowned upon his throne;
Creation own his right.

All hail! The morn of glory's high,
The pilgrim longs to see,
That dries the tear from every eye—
Creation's Jubilee!

Jerusalem I long to see,
Blest City of my King!
And eat the fruit of Life's fair tree.
And hear the blood-washed sing!

My longing heart cries out: O, come!
Creation groans for thee!
The weary pilgrim sighs: O, come!
Bring immortality!

From the English Literalist.

History of the Jewish Nation.

LECTURE II.

CONCLUDED.

"Lo! the people shall dwell alone, and shall not be reckoned among the nations."—Numb. xxiii. 9.

III. HAVING said so much in explanation of what we mean, when we speak of the Jews being a separate people during the times of the Gentiles, let us now put the argument for their uninterrupted separation into this form.

As a matter of observation we begin by saying they are at this moment a separate people, scattered in all nations, yet mingling with none.—This is a plain fact, which even ignorance herself, with all her hardihood, can scarcely deny. But how is this fact to be accounted for? A modern writer on physiology, who labors to prove that man is matter, and nothing else; that the soul is organized brain, and nothing else; in his chapter on the causes of the varieties of the human species, finding the Jews, amongst other classes, forced upon his attention, thus cursorily disposes of this important question:—"The Jews exhibit one of the most striking instances of national formation, unaltered by the most various changes. They have been scattered for ages over the face of the whole earth; but their peculiar religious opinions and practices have kept the race uncommonly pure." (Laurence on Physiology, &c., p. 468, Edit. 3.) Now it must be admitted that this, so far, is not very philosophical. It is merely saying they are separate because they are separate. The question is, How came they to adhere so strictly and so long to their peculiar religious opinions and practices, under the varied circumstances of their outward condition? The Romans adopted the opinions and practices of the Greeks; the Goths those of the Romans; and when Christianity was promulgated, Greeks and Romans, and Goths, adopted the opinions and practices of certain poor Galileans. How is it then, that the Jews, scattered among all these nations, have kept aloof from them all, retaining their own peculiar opinions and practices?—Surely it is not too much to expect that a philosopher, in assigning any reason whatever for their so doing, would, if he could, give a better reason than that they did so because they did so. And, therefore, surely it is not too much to conclude, that since he does not give a better, he has none better to give. And thus we perceive how a well-informed, acute, and useful man,—a great man, so long as he confines himself to his legitimate sphere,—unwittingly brings glory to God by his own discomfiture, when he presumes to assail that holy ground which Jehovah hath consecrated to place his name there.

Mr. Gibbon ascribes the continued separation of the Jews to 'the sullen obstinacy with which they maintained their peculiar rights and unsocial

manners,' and which, he says, 'seemed to mark them out a distinct species of men, who boldly professed, or who faintly disguised, their implacable hatred to the rest of mankind. (Decline and Fall, &c. ch. xv.) Here the question recurs, How came they thus sullenly and obstinately to maintain their peculiar rights, while other nations, larger and mightier, and more polished in every human acquirement, gave up their peculiar rites? The same writer, in another place, ascribes this to what he calls the *selfish policy* of the nation. Now, admitting that the circumstances of their separation secured to them some national advantage, (the very reverse of which is the case,) still, to ascribe the continuance of that separation to a national policy, is to suppose a marvellous unity of purpose, and a persevering conformity to that purpose, among large bodies of men, who for ages have been free to think and act for themselves, and have had no communication one with another. If such a supposition had been made in favor of christianity, our accomplished historian would have been one of the first to fasten upon it the fang of some well-turned sarcasm; seeing how difficult, nay, how impossible, it is, to get any set of men, (who may differ without fear of an inquisition,) to agree either in purpose or practice, for any length of time, even with the advantage of uninterrupted communication.

What shall we say then? Is the separation of the Jewish people up to this day to be ascribed to accident, or to the special purpose and agency of Almighty God? To allege the former, when we contemplate the variety of their circumstances, rich and poor, learned and ignorant, their numbers, their ever-varying temptations, to give up their offensive peculiarities, the extent and duration of their dispersion, and the diverse characters of the nations among whom they are dispersed: in the face of all these considerations, we repeat, to say that they are kept separate by accident, is to ascribe rather more to a happy combination of second causes, arriving by various means at the same end, than is altogether consistent with our boasted rational scepticism, which takes nothing for granted. Except, indeed, that as a love of self-indulgence, in despite of the remonstrances of conscience, lies at the root of infidelity, our sceptics have no objection to ascribe omniscience and omnipotence to accident; because, however skilful accident may have shown itself hitherto, they do not give it credit for the exercise of a final retributive justice; and have, therefore, no fear of being cast into hell by it. I am aware, that a celebrated modern penitent, himself once a sceptic, says, that a love of sin does not always lie at the root of infidelity; but I am compelled to differ from him: because he who knew infallibly the windings of the human heart, and their influence on the will and judgment, has declared distinctly, that 'this is the condemnation; that light is come into the world, and men love darkness rather than light;' not because the evidence for the light is insufficient, not because the rays of the light are contradictory, but 'because their deeds were evil.' For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved.' John iii. 19, 20. To allege, on the contrary, that the separation of the Jewish people is by the special purpose and agency of Almighty God, is to say no more than is legitimately proved by the undeniable facts, that prophecies, accurately describing such a state of things, were written in Hebrew, translated into Greek, circulated among the most enlightened nations of the world, and so multiplied in copies, as to render subsequent adaptation absolutely impossible; and all this previous to the dispersion of the people from their own land.

If, then, it be proved that the separation of the Jews hitherto, is according to the divine purpose, the argument, which supports itself upon the supposition that their peculiarities as a people, recognized in the word of God, ceased at the time of Christ, falls to the ground. And if their peculiarities did not cease at the time of Christ,

*Evidence against Catholicism, by Mr. Blanco White, pp. 6, 7.

then when did they cease? And if not yet, then when will they cease? We conceive, that the burthen of proof is thus fairly thrown upon those who deny the perpetual separation of the kingdom of Judah to be a theme of divine prophecy.

IV. But our case can be made stronger still; and we now proceed to state some of our direct reasons for believing, that as the Jewish nation have been kept separate from all people until now, so also they will be kept separate unto the end. I shall confine myself to three reasons for this belief, and state them as briefly as possible.

First, it is predicted by Moses, and repeatedly Jeremiah and Ezekiel, that the Jews should be a *taunt*, and a *reproach*, and a *proverb*, and a *by-word*, among all the nations whither the Lord their God would scatter them. (See Deut. xxviii. 37; Jer. xxiv. 8, 9; Ezek. v. 13, 14, 15.) Now it is manifest, that if at any time they should amalgamate among the nations, lose their distinguishing peculiarities, become as the people among whom they are scattered, and cease to dwell alone, these prophecies would immediately cease to be applicable to them; merging in the tide of human society, they would no longer present, as they now do, a prominent object, miraculously sustained upon its surface, in despite of all the buffetings of its angry insulting waves. Proverbial reproach, then, is a revealed characteristic of their dispersion; but proverbial reproach necessarily implies continued separation; therefore, continued separation is a revealed characteristic of their dispersion. This proves a certain continuance of separation, without doubt; but how does it appear, that such continuance is to endure till the close of the dispensation? This leads to our second reason.

It is copiously predicted, that the cup of the Lord's anger shall continue in the hands of the Jews until the time appointed of the Lord, not merely to take it out of their hand, but also to transfer it into the hands of those who, till then, will have oppressed them. The language, declaring this, is grounded on the existing circumstances of the nation in the days of the prophets. Edom, who broke the yoke of his brother from off his neck, according to the prophecy of Isaac, (Gen. xxvii. 40,) the Assyrian, who carried away Israel, (2 Kings xvii. and xviii.,) and Babylon, who held Judah in captivity, were the great types of all the subsequent enemies of the chosen nation, whether Romans, Turks, or professing Christians. The day of Jerusalem's recovery is the day of their ruin. In that day, it will be a righteous thing in the servants of the Lord to execute unsparing destruction upon his and their enemies. In the prophetic anticipation of that day, Psalm cxxxvii. seems to have been written. It opens with a description of Judah in the Babylonish captivity, maintaining his undiminished affection for Zion; and it concludes with these truly awful expressions,—'Remember, O Lord, the children of Edom in the day of Jerusalem, who said, Raze it, raze it, even to the foundation thereof. O daughter of Babylon, who art to be destroyed, happy shall he be that rewardeth thee as thou has served us. Happy shall he be that taketh and dasheth thy little one against the stones.'—At the time of Judah's restoration from Babylon, no event occurred which can ever be mistaken for the fulfilment of this fearful prediction, neither any thing typical of the event here predicted.—For the types of that day, we must look back to the deliverance of the Hebrews out of Egypt, and their establishment in Canaan. They were kept in bondage till the iniquity of the Egyptians was full, and they were delayed in the wilderness till the iniquity of the Amorites was full. So now they are kept in dispersion and degradation till the iniquities of the modern mystical Edom and Babylon shall be full, and then fury shall be poured forth, and vengeance executed both by their own hands, as in the case of Joshua's exterminating conquests, and by a greater hand than theirs, stretched out to fight for them, as in the case of Pharaoh's overthrow. Here quotations might be multiplied. (See Isaiah xlix. 25, 26, and li. 21-23; Jer. xxx. 16, 17; Obad. 15-22.)

There is no intimation of any gradual mixing among their oppressors, or of any the smallest mitigation of their oppression. On the contrary, in the day that judgment is executed upon Babylon, Judah is described as arising from the dust of her disgrace and shame, loosing the bands from her neck, and putting on her beautiful garments as God's holy city. Nothing can more clearly mark the separation of Judah from the nations in that day. That day of vengeance will be the termination of the time of the Gentiles; as it is written, 'Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.' Then shall the holy city be trodden under foot no more; the power of the holy people shall no longer be scattered; the king of fierce countenance, and understanding dark sentences, shall be broken without hands: the dominion shall be taken away from the ten horns of the fourth beast, including that little horn, which, during its appointed time, times, and dividing of a time, shall have worn out the saints; 'and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, (that is, upon all the earth,) shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.' Luke xxi. 24; Dan. vii. and viii. and xii.

A third consideration, which proves the separate condition of the Jews to the end of this dispensation, is, that prophetic argument of the Apostle Paul, in which he concludes, that 'the receiving of the Jews again to God's favor, will be as *life from the dead*, to the Gentile world.' 'The conversion of the Jews is here described as being much more eminently beneficial to the great collective body of the Gentiles, than was the conversion of those Gentiles, who in the apostolic age had embraced Christianity; that is to say, the Gentiles collectively are represented to be much more benefited by the yet future conversion of the Jews, than they were by that partial conversion of certain members only of their own body, which has hitherto taken place. A great benefit, no doubt, was conferred upon the Gentiles, even by a partial admission into the church; for St. Paul styles this benefit *the riches of the Gentiles*, and the *reconciling of the world*; it then he contends, that an infinitely greater benefit, a benefit which he celebrates as *life from the dead*, will be conferred upon them by the receiving of the Jews.'—Faber.

This could not be accomplished in any sense at all answering the magnitude of the expressions, or harmonizing with the drift of the Apostle's reasoning, if the Jews were in the mean time to be mixed among the Gentiles, divested of their national peculiarities, and gradually, or even miraculously, converted to the Christian faith, in common with, or subject to, the Gentile world. We maintain, therefore, the uninterrupted application of the language of Balaam, 'Lo! the people shall dwell alone, and shall not be reckoned among the nations.'

Seeing, therefore, upon the whole, that we have such proof, direct and indirect, of our general position; and such satisfactory answers to the objections urged against it, we settle into the persuasion which has been so eloquently and justly expressed, that as the Jews have been, so till the times of the Gentiles are fulfilled they shall be, 'like those mountain streams, which are said to pass through lakes of another kind of water, and keep a native quality, to repel commixture: holding communication without union, and traced as rivers without banks, in the midst of the alien element which surrounds them?'—Davison.

WE are prepared for the occurrence, in no distant period, in France, of military even of a striking character; but unless Louis Napoleon is prepared to face the resistance of a free people and the United power of Europe, he will yet respect the independence of Switzerland and of Belgium.—London Times.

How vain is the pride of ancestry. We are all descended from one parent, and the parent was a *working gardener*.

ADVENT HARBINGER

AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 432.

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New Series---Vol. III. No. 42.

Poetry.

Original.

In Paradise.

BY Z. CAMPBELL.

Tune—Same as "O carry me home."

O, Jesus come and carry me home,
I sigh for the better land;
In Paradise I long to roam,
And join the heavenly band.

O, blissful day, when we can say—
'This is the Lord, he's come!'
In Paradise I long to stay,
The saints' eternal home.

Where none are sick, nor aught afflict,
In all that happy land,
In Paradise I long to mix
With that celestial band.

Roll on the time, the day sublime;
Why move the wheels so slow?
In Paradise I long to shine,
And cease from toil and wo.

O, blissful day, not far away,
I deem it nigh at hand:
In Paradise the Lord will sway
The scepter o'er the land.

When the redeemed of Christ esteemed
Shout hallelujahs o'er,
In Paradise from sin redeemed,
And sing forevermore.

Come quickly, Lord, fulfil thy word,
And take thy children home,
Of Paradise we've often heard;
Lord, let it quickly come.

O, come with speed, let Abra'm's seed,
Enjoy their promised land!
In Paradise we long to feed,
And join the blood-washed band.

Redeeming grace prepare the place
For David's throne to be,
In Paradise, an ample space,—
This is the land for me.

O, Jesus, come and carry me home,
I sigh for the better land;
In Paradise I long to roam,
And join the heavenly band.

NOTE—It may be sung with the following chorus:

O, come quickly, Lord! my soul says come

To Mount Zion,

The happy home of saints, the New Jerusalem,
Where Abra'm's children dwell.

Freehold, N. J.

Z. C.

From the English Literalist.

History of the Jewish Nation.

LECTURE V.

"Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all."—Ezek. xxxvii. 21, 22.

These words, and numerous predictions similarly worded, seem to require, for their fulfilment, the actual restoration of the twelve tribes of Israel to the land occupied by their forefathers, and their permanent establishment therein as one nation. We have already argued, and I trust on scriptural grounds, (the only ground which in this question can supply firm footing for a moment), in favor of the opinion, that, at the conclusion of the times of the Gentiles, God will give to the Jewish people a penitent spirit, to confess their iniquity, and accept their deserved punishment at his hand, preparatory to their restoration to Judea; and we concluded by strengthening our interpretation upon this important point, by an analogy drawn from the doctrines of the New Testament, the revealed dealings and purposes of God, as they relate to the Catholic church of his elect people in Jesus Christ.

Our present object is to state more expressly, and to defend, that interpretation on which our faith rests, in anticipating the

LITERAL RE-OCCUPATION OF PALESTINE by the Jews.

It may, perhaps, appear to some of you, that this point is so clearly and repeatedly stated by the prophets, and is now so generally admitted, that it does not require any detailed proof; and there may be some feeling of impatience among you, at our dwelling so long upon what you consider the plain, and easy, and obvious parts of the subject; anxious as you are to have the deeper and more neglected branches of the prophetic records pressed upon the attention of the church. I can not, however, forget that this fundamental point is still denied by many who profess, and who seem truly to enjoy the religion of the New Testament. Neither can I lose sight of the importance of being well fortified with scriptural authorities in support of this literal restoration, which seems to me to be inseparably connected with the glorious personal advent of the King of the Jews, his reign upon the earth, and the final and universal conversion of the nations. My heart's desire and prayer before God is, that I may be guided by the Holy Ghost to advance that interpretation which is according to his will, and that my christian brethren who hear me, may be induced fairly to search the Scriptures for themselves, to ascertain whether these things be so.

The Jews shall be restored as a nation to the land of their forefathers. In proof of this I refer to the language of our text, as plain and explicit. For the further confirmation of this opinion, two modes may be adopted; either, first, the enumeration of parallel passages, asserting the application of them all to this view of the subject, and challenging any other interpretation which will bear comparison with the respective contexts; or, secondly, the selection of some one passage, and a detailed exposure of the inconsistency of every interpretation of it, except the one which maintains the literal return of the twelve tribes to their own land; leaving that one, therefore, in undisputed possession of the field of truth.

I shall now adopt the latter mode, and make choice of the words of our text, in connexion with the remarkable context in which they are found: 'Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone; and will gather them on every side, and bring them into their own land; and I will make them one nation in the land, upon the mountains of Israel, and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.' Here we have five particulars distinctly enumerated:

1. The land;
2. The children of Israel;
3. The restoration;
4. The two kingdoms; and
5. The one king. And whatever interpretation we adopt in reference to any one of these particulars, let us be consistent, and carry that interpretation throughout, applying it fairly to the other four particulars.

1. The first interpretation of this prophecy, to which I would direct your attention, is that which makes the land to mean Judea literally; the children of Israel to mean the Jewish people; the restoration to mean the return of Judah from

Babylon, and their re-settlement in their land under Ezra and Nehemiah; the two kingdoms to mean Judah, and some individuals of the other tribes, who returned from Babylon with Judah; and the one king to mean the rulers of the kingdom of Judah, subsequent to their return from Babylon.

This, so far, is in itself consistent. Let us examine, then, how it will bear comparison with the language of the Holy Ghost, by the mouth of the Prophet. First, the land in the prophecy is here understood to mean Judea literally; that is to say, the whole district of country lying between the Nile and the Euphrates, as marked out in the promise of God to father Abraham.—With this interpretation, every thing that the Prophet has written concerning the land, its restored fertility and beauty, and the multiplication upon it of both men and beasts, will naturally and obviously accord. This interpretation, therefore, so far, seems undeniable. Secondly, the children of Israel, in the prophecy, are here understood to mean the Jewish people. With this, every thing that the Prophet has written concerning the children of Israel, their division and dispersion, their re-gathering and re-union, will most naturally accord. This branch also, therefore, of the interpretation before us, appears to be conclusive. Thirdly, the restoration in the prophecy is here understood to mean the return of Judah from Babylon; and in order to maintain this consistently, the two kingdoms in the prophecy are understood to mean Judah, and some companions of Judah from the other tribes: also, the one king in the prophecy, is understood to mean the rulers of the kingdom of Judah, subsequent to the return from Babylon. With this view of the subject, much that the Prophet has written, will not and can not be made to accord. The return of Judah from her captivity in Babylon, was doubtless the fulfilment of the restoration promised in some prophecies, as Jeremiah xxv. 11, and xxxix. 10-14; but does it therefore follow, that the same event was the fulfilment of this prophecy of Ezekiel? Surely not. That must be examined, by comparing the prophecy itself with the event.

The two kingdoms are thus described in the prophecy, (v. 16, 17, 18, 19:) the one consisting of Judah, and some of the other tribes, his companions; the other consisting of the whole body of the ten tribes of Israel. These two are said to become one. The two kingdoms of the alleged event, according to the interpretation now before us, consist, the one of Judah, the other of Judah's companions from the other tribes. Thus in the prophecy, Judah's companions are combined with Judah, and made in the aggregate one of the kingdoms; but in the interpretation, Judah's companions are separated from Judah, and made another distinct kingdom; therefore the interpretation does not agree with the prophecy. In the prophecy, the whole body of the ten tribes is specified as one of the two kingdoms: in the interpretation, no mention is made of that whole body; therefore, the interpretation does not agree with the prophecy.

Again, the one king in the prophecy is thus described (v. 24, 25): 'David, my servant, shall be king over them; and they all shall have one shepherd, . . . and my servant David shall be their prince for ever.' These words point out either king David himself, raised from the

dead, in order to reign again in Jerusalem over all the twelve tribes, as he did before; or some individual descendant of David, called after his illustrious ancestor; or at least a line of kings of the family of David, thus designated in honor of the great conqueror of Israel's enemies, as the Roman emperors were from Cæsar.

The one king of the alleged event, according to the interpretation now before us, was neither David, nor any individual descendant of David, nor a line of kings of the family of David; but a series of governors, the most remarkable of whom we know to have been of other families. The Maccabees were Levites, concerning whose tribe neither Moses nor any of the prophets spake any thing of royalty. The king, therefore, of the prophecy does not correspond with the king of the event, which is proposed as the fulfilment; and consequently, the interpretation grounded thereupon can not be maintained as the meaning of the prophecy.

On this subject a celebrated commentator, after advocating this interpretation, makes the following acknowledgment: 'This prophecy was fulfilled very imperfectly in the persons of the Jews after the captivity; both because neither the tribe of Judah nor the other tribes returned entire, and because they were not governed by kings of the family of David.'* In all fairness, then, the interpretation which makes the return from Babylon to be the fulfilment of the restoration here predicted by Ezekiel, must be relinquished.

II. Another interpretation of the prophecy, is, that which makes the land to mean the Christian church; the children of Israel to mean the elect people of God, the true, the spiritual Israel, gathered from all nations; the restoration to mean the conversion of sinners; the two kingdoms to mean Jews and Gentiles in one church; and the one king to mean Jesus Christ, of the house and lineage of David, now exercising spiritual dominion over all believers.

I am not conscious of any unfairness in thus stating it; but to remove all doubt, I will repeat it in the words of one of its advocates: 'This prophecy certainly looks further to the kingdom of Christ. He is that one King, in allegiance to whom all God's spiritual Israel shall cheerfully unite, and under whose protection they shall be gathered. All believers unite in one Lord, one faith, one baptism; and the uniting of Jews and Gentiles in the Gospel church, their becoming one fold under Christ, the one great Shepherd, is doubtless the union that is chiefly looked at in this prophecy.'† The prophecy describes Judah and Ephraim united in the land. This is interpreted to mean the union of Jews and Gentiles in the Gospel church. To be consistent with itself, therefore, the interpretation must maintain that by the land in the prophecy, is meant what this popular commentator calls the Gospel church.

Now, let us examine it. The general statement of doctrine contained in it is, that all the people of God (denominated the true Israel, because that Israel, the chosen nation, was a type of the church chosen out of all nations) shall be converted to the faith of Christ, and form one glorious spiritual kingdom, in which there exists no longer any distinction between Jew or Greek, male or female, Barbarian, Scythian, bond or free; but all are one in Christ Jesus: the middle

* Calmet, apud Mant and D'Oly in loco.

† Matthew Henry, in loco.

wall or partition being thrown down; the enemy were the law of commandments, contained in ordinances, being abolished in his flesh; of twin one new man being made, so that through him we both (Jew and Gentile) have access by one Spirit unto the Father. Against this, as a statement of New Testament doctrine, there is no objection; on the contrary it is most sound. In the Christian church there are no national distinctions: all the living members of Christ, chosen of the Father before the foundation of the world, born into the world at divers times and in divers places, and born again of the Holy Ghost into the church, at the fulness of the time appointed for each; these all compose one body. The kingdom they enjoy is spiritual, consisting of righteousness, and peace, and joy in the Holy Ghost; and Jesus Christ, their head, is King over them all. This is a part of the truth once delivered to the saints, and, as such, deserves that we should earnestly contend for it. But this is not the subject now before us: we are not expounding the conversations of Jesus, nor the apostolical epistles. The matter in hand is a prophecy which God spake by his servant Ezekiel; and the question is, Are these doctrines of the Gospel the subject of this prophecy, or has the prophecy found its fulfilment in the promulgation of these doctrines? This I freely and fearlessly answer in the negative.

For, first, The interpretation before us makes the land to signify the Christian church. Now what says the prophecy? 'Ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For behold I am for you; and ye shall be tilled and sown; and I will multiply men upon you, all the house of Israel, all of it: and the cities shall be inhabited, and the wastes shall be builded: and I will multiply upon you man and beast; and they shall increase and bring forth fruit: and I will settle you after your old estates, and will do better unto you than at your beginnings: . . . the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, 'The land that was desolate is become like the garden of Eden: and the waste, and desolate, and ruined cities are become fenced, and are inhabited.'

Among other particulars here mentioned, it is clearly stated, first, that the land was desolate, but shall again be tilled and sown; and, secondly, that both men and beasts shall be multiplied upon the land. Compare this with the supposed interpretation. The land of the prophecy was desolate; its cities uninhabited, and laid waste; but the land of the interpretation was never desolate. In the darkest ages, the Christian church, though comparatively few in numbers, maintained its glorious character as God's righteous witness in the earth. The land of the prophecy shall have *beasts* as well as men multiplied in it; but the land of the interpretation is wholly composed of immortal creatures, to the exclusion of beasts. The interpretation, therefore, does not agree with the prophecy.

Again, the children of Israel of the prophecy are described as being wholly removed out of the land; but the children of Israel of the interpretation (the people of God) compose the Christian church: remove them, and the church ceases to be. According to this interpretation the children of Israel and the land are inseparable, yea, identical: if they be removed, the land is removed. But the prophecy describes them as removed from off the land, which remained in its place when they were gone. The interpretation, therefore, does not agree with the prophecy.

Again, the restoration of the prophecy is a resettlement of the children of Israel in the land which their fathers had possessed, but from which they had been ejected: but the restoration according to this interpretation, is the conversion of sinners to the Christian church, in which neither they nor their fathers had ever been before, and from which, therefore, they never could have been ejected. The interpretation, consequently, does not agree with the prophecy.

Again, the two kingdoms of the prophecy were originally one, and are described as having been divided into two. Their re-union is predicted, and it is added, that they shall not be divided any more. But the kingdoms of the interpretation (Jews and Gentiles) were never one, and, consequently, could never have been divided, so as to afford an opportunity for a prediction of their re-union in Christ. The interpretation, therefore, does not agree with the prophecy.

Once more, the king of the prophecy is called David, and seems clearly to denote some individual of the royal family of the stock of Jesse, who should be renowned upon the throne of his great ancestor. The king of the interpretation is Jesus Christ, of the seed of David. This, therefore, corresponds exactly, but in the sense intended by these interpreters—as is evident; for if four out of five parts of this interpretation fail, the fifth can only have an apparent agreement in some other sense, and not in the systematic sense intended by the interpreters.—For example;—the King shall reign, and Jesus Christ is the King. These are propositions to which both prophecy and interpreters will assent. But the prophecy declares, that the place of his reign is Judaea, and the people over whom he shall reign are the kingdoms of Judah and Israel united into one; while the interpreters declare that the place of his reign is the Christian church, and the people over whom he reigns are Jews and Gentiles in one body. Both these statements are true, but they concern different things, and the statement of the interpretation is not the meaning of the statement in the prophecy.

Surely we may conclude here, as before, that in all fairness this system of interpretation must be relinquished, so far, at least, as this prophecy of Ezekiel is concerned.

III. The impossibility of adhering consistently to either of these modes of interpretation has been felt, and a third mode has been adopted, which is no more nor less than an inconsistent mixture of these two. It makes the land to mean Judaea, literally, in one part of the prophecy, and the Christian church, spiritually, in another part; the children of Israel to mean, literally, the Jews in one part, and, spiritually, Christians in another part; the restoration to mean the return of Judah from Babylon in one part, and the conversion of sinners in another; the two kingdoms to mean Judah and his Israelitish companions in one part, and Jews and Gentiles in another; the king to mean the Jewish ruler after the Babylonish captivity in one part, and the Messiah in another; thus mingling the two preceding interpretations, and adopting them alternately, as is found most convenient for glossing over the context. This is avowed, though in guarded language, as thus:—

'The most sensible interpreters seem to agree that there are several expressions in this chapter (Ezek. xxxvi.), particularly in the latter part of it, which can not be literally understood of any event, excepting of the reign of the Messiah, of the freedom that he has procured for his church, of another promised land, and of a chosen people, different from that of the Jews; but, at the same time, there may be recognized in it certain forms of speech, which have had their literal accomplishment since the return of the Jews from their captivity.'—*Calmet apud Mant and D'Ogby.*

Certain forms of speech have had a literal accomplishment! Several expressions can not, &c. &c. Is not this to pretend to some mode of ascertaining the prophet's mind, other than by the prophet's words? Surely this system, (or rather no system,) refutes itself; for if such arbitrary liberties be taken with the language of Scripture; if when the prophet, in two different places of the same prophecy, uses the same words, without any intimation of a difference in his meaning; the interpreter be permitted to say that the words in one place have a meaning which they can not have in the other place;—then manifestly the church is at the mercy of the fancy of the interpreter, and all settled consistent exposition is at an end.

The true secret of this inconsistency lies here: that expositors have taken it as a sort of *sine qua non* in their interpretations, that the prophecies

have been already fulfilled. The category of yet unfulfilled has not been allowed a place in their systems: hence they have diligently applied every practicable passage to the return of Judah from Babylon, and have toiled with sore labor and travail, to make all the rest fit on to the Christian church. In this they have been baffled, as to any detailed consistency; and yet the degree of similarity naturally to be expected between type and antitype has encouraged them to go on, and confirmed them in their opinions: while all the time they have been pointing out antitypical applications; and calling them expositions of prophecy.

Only admit this idea of 'yet unfulfilled,' and a thousand difficulties vanish. And why should this idea not be admitted? We have seen, that so long as we have the history of the Jews to compare with the prophecies concerning them—that is, up to this time; a certain mode of interpreting those prophecies, is rendered indispensable: then why not simply continue that same mode of interpretation, when we have prophecy alone not yet illustrated by history? If prophecies concerning the Jews, delivered two or three thousand years ago, be proved, by the history of the interim up to our own days, to have been fulfilled in a literal sense, and therefore to demand a literal interpretation; upon what principle can it be alleged that other prophecies, delivered in similar language by the same prophets, are not to be similarly interpreted after our days? Must God have done, before our days, all the literal things which he ever intended to do upon the earth? Is there, indeed, any thing peculiar in the age of the world we live in, that it should change the nature of the prophecy or of its fulfilment? Or is it, that unbelief, though forced to yield to the testimony of history, yet refuses to be effectually taught, even by that plain lesson, and will not take God at his word, or trust him for a moment out of her sight?

IV. The interpretation, then, which remains to be considered, and which alone will be found to harmonize with all that the prophets have written, is that which makes the land always to mean Judaea literally; Judah always to mean the two tribes nationally, with their Israelitish companions; Israel always to mean the whole ten tribes nationally; restoration always to mean the actual return of the twelve tribes to Judaea; their own king, always to mean the King of the Jews, of the seed of David, Jesus Christ our Lord.

This interpretation holds good in every point. The present condition of the land of Palestine is well known to be one of extreme barrenness and desolation; whereas it was a land of flocks and herds, a land flowing with milk and honey, the glory of all lands. In this we recognize the literal fulfilment of that clause of the prophecy which predicts desolation; and from the next clause of the prophecy, we confidently anticipate a literal renovation to beauty and fertility, accompanied by a multiplication of beasts upon it, as well as men, for the consumption of its produce. In the present condition of the Jewish people, divided and dispersed, we recognize the literal fulfilment of those clauses in the prophecy which imply division and predict dispersion; and from similar clauses, similarly interpreted, we confidently anticipate a similarly literal fulfilment of the promised restoration and re-union. But here it may, perhaps, be objected, that in order to be consistent throughout, we must maintain that king David literally shall reign again over the twelve tribes in Judaea, according to the terms of the prophecy. To which I answer, first, that if the prophecy stated this unequivocally, we should have no hesitation in believing and expecting it; neither should the *apparent* probability, or even absurdity of it, interfere in the slightest degree with our faith. But, secondly, the Jewish people, who shall be re-assembled in the land, are not the identical individuals of whom the prophet speaks as being dispersed, but their literal, lineal descendants, who shall be found alive at the time appointed of God for their restoration. In like manner, the King of the Jews, who shall reign over the twelve tribes

in the land, is not the identical David, or Solomon, the son of David, or Rehoboam, the grandson of David, who did reign over them before their division, but the literal, lineal descendant of David, the last of the line of Jewish kings who shall be found at the time appointed of God for their re-union into one kingdom. The last individual who was born King of the Jews, was Jesus of Nazareth, and he is still alive. He is the literal, lineal descendant of David; and the angel who announced his birth, informed his mother that the Lord God would give unto him the throne of his father David. Luke i. 32.—The people have been preserved upon the earth generation after generation. The King has been preserved in heaven, where he sitteth on the right hand of God. We are plainly informed that he shall come again from heaven in like manner as he went up into heaven. Acts i. 11. Thus King and people shall meet, and the literal, lineal descendants of David's subjects shall be governed by the literal, lineal descendant of king David himself, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

In pursuance of my plan, as announced at the commencement of this discourse, I have refrained from that species of corroboration which might so largely be given to this view of the subject, by the quotation of parallel passages, satisfied that a fair investigation into the true meaning of this one prophecy, if consistently followed throughout, must shut up every candid inquirer to the conclusion I have here drawn.—That the subject is capable of reiterated corroboration, from similar language used in other places, all will readily allow who are acquainted with the prophetic writings. It is, in fact, the leading theme with the Jewish prophets. The original grant to Father Abraham is never lost sight of. It is the climax of every song of triumph, the key-note in reference to which every strain is set, and without which there is no harmony in the whole. Is the Lord, the Son of David, the King of the Jews, to return?—It is to the Mount of Olives, in the land of Judah. Is he to reign over his people?—It is in Mount Zion and in Jerusalem. Are the nations of the earth to be blessed?—It is in coming to the light which shall have arisen upon Jerusalem. (Zech. xiv. 4; Isa. xxiv. 23, and ix. throughout.) Yea, many hymns of praise are written in anticipation of this great accomplishment of Israel's blessedness, and left ready to be sung by the re-assembled tribes in the land of Judah. See Isa. xvi. and Jer. xxxiii. 10, 11.

Communications.

Original.

The Supper.

BY WM. H. WAKEMAN.

This ordinance of divine institution and appointment, together with the time and manner of its observance, has been by me a subject of much thought and inquiry, since my connection with the people professing to be looking for the speedy coming and kingdom of Jesus Christ.

On looking about me, I behold the Romanists, Episcopalians, Presbyterians, of every order, Independents, Methodists, Baptists, and all acknowledge the breaking of bread to be a divine institution, and an act of religious worship in all Christian assemblies, but all differ in manner and time of its observance, also of the import of the institution.

In one particular only, they all agree, and viz: that it is an extraordinary, and not an ordinary act of religious worship, and consequently does not belong to the ordinary worship of the Christian church. But, is this conclusion deducible from the Word of God? To the law and to the testimony, Acts ii. 41. 'Then they who had gladly received the Word, were baptized,' and there were added to them on that day 'about three thousand souls:' all these continued with one accord, steadfast in the apostles' doctrine, and in fellowship, and in breaking of bread, and

in prayers. Now which of these four particulars, inseparably connected as they stand recorded, are we authorized to neglect, or omit, or to observe annually, semi-annually, or quarterly?—We have just as good authority, according to the Word, to omit or neglect the one as the other, for all are so plain that the wayfaring man though a fool need not err therein.

Much darkness and superstition is found in the mind, and exhibited in the practice of those who omit giving this ordinance a place in common with baptism, fellowship and prayers.

It is evident that the disciples did in all their meetings, on the first day of the week, attend to the breaking of bread, as an essential part of the worship due their Lord.

The breaking of bread is always in connection with fellowship and prayers.

Nothing can be discovered in the nature of the ordinance which requires it to be seldom observed to render it productive of the greatest amount of good.

It is to the intelligent Christian, as sacred and solemn as prayer to God, and as joyful as the hope of immortality and eternal life; which hope springing from the death and resurrection of Jesus Christ, is gratefully exhibited and expressed by him in the observance of this institution.

While he partakes of the bread, he shows his faith in, and his life upon the bread of life.

While he tastes the emblematic cup, he remembers the new covenant which his blood was shed to confirm. With sacred joy and blissful hope, he hears the Savior say, This is my broken body, and this my blood shed for thy redemption, 'drink ye all of it.'

Many have been so long in the habit of their annual, semi-annual, and quarterly feasts, that they would be terrified with a weekly observance of the ordinance. They seem not to know that it is a token of dying love, and a sweet forerunner of the great supper of God, when they shall come from the east and from the west, and north and south, and sit down with Abraham, Isaac, and Jacob, in the kingdom of God.

From the nature and design of the breaking of bread, it appears to be necessary and important as a part of the entertainment of saints in the social worship of the Lord in all Christian assemblies, for his praise and their comfort. If it can be shown then that no gospel precept or example would be violated, and no apostolic custom trampled upon by showing forth the death and sorrows of our Lord, on the first day of the week, the resurrection day how many a heart would leap for joy at the idea of thus frequently commemorating the dying sorrows of him who has said, 'As oft as ye do it, ye do show forth the Lord's death till he come.'

If there ever was a time when it was more especially necessary that this ordinance should be attended to than another, it is at the present time.

'As oft as ye do this, do it in remembrance of me,' and instead of its being an occasional matter, we learn from the sacred historian, that they continued steadfast in the apostles' doctrine, in fellowship, in breaking of bread and in prayers.

Again, Luke narrating the practice of the disciples at Troas, (Acts xx. 7) says, on the first day of the week when the disciples assembled together to break bread, Paul being about to depart on the morrow, discoursed with them and lengthened out his discourse till midnight.

Again, we find from 1 Cor. xi. 26, that the church at Corinth came together to break bread, for when they abused the ordinance Paul wrote to them, &c.

Much Scripture might be brought to sustain the weekly observance of this ordinance, both from the Old and the New Testament, but perhaps enough has been brought to establish the premises. Will Bro. Marsh, or some other competent person, take up the subject for the benefit of the church at large?

A few historic deductions I am done. It is a historic fact that for the first three centuries, all the churches broke bread once a week, and that in the beginning of the fourth century the practice began to decline. It was decreed at

Agatha in Languedoc, A. D., 506, that none should be esteemed good Christians who did not communicate at least three times in a year, at Christmas, Easter, and Whitsunday. This soon became the standard of a good Christian, and it was judged presumptuous to commemorate otherwise. Things went on in this manner for more than six hundred years, until only three times a year became an irksome task. About this time the council at Lateran decreed that an annual observance at Easter was sufficient. The observance of the ordinance on this occasion invariably brought a great many communicants together. Thus the emblematic breaking of bread in simplicity and godly sincerity, degenerated from a weekly to a pious yearly celebration at Easter.

The Reformers but slightly investigated this matter, but Martin, Chemnitz, Witsius, Calderwood, and others concur with Calvin and Henry in these remarks on Acts xx. 7, that in primitive times it was the custom of many churches to receive the Supper on every Lord's day.

May we all search to know and act in accordance with the truth relative to this important particular.

Fairfield, Ohio, March 3, 1852.

Original.

'God is Love' Unchangeably.

BY H. JONES.

In the Harbinger of Feb. 21, are two articles, one taking the position that God is actuated by pure love, even in the final destruction of sinners; and the other, that he is actuated by wrath, anger, revenge, vengeance, &c. And I admit that these terrible words are several times used by the Almighty himself, in foretelling and describing the final doom of his enemies. Yet it seems to me, dishonorable to God, in the extreme, to suppose that when applying these words to himself, he uses them in their literal sense, or the same as when applied to the ungodly. I had supposed, and must still suppose, when these words are used in describing the dreadful end of the wicked, that they are used only for that one purpose; and not also to tell us that such appalling attributes are literally possessed, and to be exercised by the blessed God, ever in the judgment day.

And indeed, there seems to be no way in which the final doom of the wicked can be so impressively shown to men in the flesh, as by the figurative use of words and things which are in themselves evil, and naturally so understood by sinners themselves. And it seems only so, that they can be made to understand, that their punishment will be quite as dreadful as though the good Lord actually possessed the attributes of malevolence, revenge, &c., like the wicked one and his fellows. In describing the saints' eternal portion, the Lord also uses much figurative language; sometimes setting forth their blessedness there, by feasting, drinking wine, laughing, shouting, music with instruments, dancing, rich dress and the like; and yet both rewards and punishments, at the great day, are to be even greater than any figures of speech can represent them.

Again, why cannot God be actuated by pure love, rather than revenge literally, in finally destroying sinners to punish them, as well as in saving the saints to reward them? And surely, this would represent his character as infinitely more worthy of thanks and praise forever, from all living, than by supposing him to possess, and finally to exercise revenge, &c., in dealing with his enemies.

And further, if vengeance against the wicked, were really an attribute of God, he must, of course, delight in exercising it, as really as in case of his mercy, goodness, pity, &c. But surely there is nothing in the whole Bible in proof of his delight, or pleasure in exercising revenge, as though it were a part of his character. And should he thus delight in exercising such an attribute, it might naturally incline him to make the wicked immortal, in judging them, that he might forever enjoy the exercise of that attribute, in tormenting them in their sins: but the mere thought of such a thing is appalling in the extreme.

As further proof that God is actuated by love only, even in punishing his enemies, with destruction, I would say—

1. That his present goodness to sinners, making 'this sun to rise on the evil and on the good' sending 'rain on the just and on the unjust,' and his being unchangeable, seems to show that he cannot naturally be actuated by revenge even in their destruction.

2. God's finally disposing of his enemies in their sudden destruction, although so dreadful, being the easiest way, even for themselves, of their being displaced from the territory of the kingdom, on the saints' taking it; shows love only in God towards them to the very last of their being in existence. And why should we suppose him to feel otherwise toward sinners on finally executing them, when the unbelieving sheriff naturally grieves at the death of a murderer, when putting him to death by hanging?

3. God's 'long suffering toward' sinners, waiting for them, 'not willing that one of them should perish,' but that they should repent and be saved, most certainly shows his love toward them, wicked as they are, to the very last of their existence in his sight, though he never loved sin, in any creature.

4. The Lord's so loving 'the world,' of his enemies, while 'dead in' their 'sins,' as to send his only begotten and dearly beloved Son to die for them, shows that he naturally can continue the same love toward them to the last, while his being 'the same yesterday, to-day, and forever,' seems to prove that he will feel no real revenge toward them, when burning 'them up,' 'root and branch.'

5. It being said of 'God,' that he 'is love,' seems to be proof enough that there cannot possibly be revenge, or the very opposite of love, in him, at the same time, to be exercised in judging sinners, or on any other occasion.

6. As hatred, revenge and the like, are understood to be the essential attributes, or character of Satan; it seems as a thing of course, that the Lord who is perfectly opposite to him in moral character, can no more partake of the revenge of Satan, than he, Satan, can partake of the love of God.

7. The Lord has seemed to decide this question himself, and with an oath, in saying, 'As I live, saith the Lord, I have no pleasure in the death [or destruction] of the wicked, but that the wicked turn from his way and live;' (forever.) Nothing could tell us more distinctly than this, that God's love and kindness toward 'the wicked,' in their final destruction, will not be changed at all, into the very opposite, because revenge, or a personage exercising it, naturally seeks, and obtains a kind of 'pleasure' in so doing, though 'it be suitable only for the pit, rather than for the good Lord, or any of his children.'

New York, Feb. 29, 1852.

Original.

Unconditional Prophecy.

BY F. WRIGHT.

DEAR BRO. BASSETT:—The kind spirit of thy remarks on a letter of mine, written some twelve months since, induce me to depart from an established rule of mine, long since made,—not to enter into a discussion with any person on any subject whatever—should I err in doing so, believe me dear brother, it is not because my feelings are less kind, but that I may not possess the same facility of clothing my ideas in as loving language. In answer then, to thee, I would briefly remark, that I cannot look upon any of thy quotations though they are prefaced by 'Thus saith the Lord,' in the light of being 'Prophecies' they are I believe more properly speaking, 'Promises' and why? Just because they hang upon that little word 'if,' which throws a veil of doubt and uncertainty over their fulfilment, and moreover, having thereby a condition attached to them, which may or may not be accepted of, on the part of those addressed, distinctly marks them as a circumstance, whose fulfilment (as far as we are concerned) must remain a matter of doubt and uncertainty.

This cannot be said on the other hand, of a 'prophecy,' which being a thing or circumstance, positively and plainly foretold, as yet to come to pass, (man being willing or otherwise, it matters not,) will as assuredly be fulfilled, as that God hath spoken it. It is thus I understand the case, dear brother.

An announcement made by our heavenly Father to us, his children, having a condition on our part to be fulfilled, or a supposition implied by the word 'if,' attached to it, cannot, from its uncertainty, be a 'prophecy' or thing positively foretold, but it is in fact a 'promise' of good or threatening of punishment, as the case may be. For instance, Nebuchadnezzar cannot possibly be accounted a prophet of God, yet he solemnly declared the soothsayers should be destroyed, if they did not tell his dream, &c. Now he used language as strong as ever any of the prophets used, when it was qualified by an 'if,' yet we never think of calling his threatened vengeance a 'prophecy' of any sort; but mark the difference of Daniel's communications: throughout the whole book he does not use an 'if,' or any other qualifying word; hence his announcements are in truth prophecies, or things positively foretold. Prophecy is teaching as well as foretelling, but a 'prophecy' is a circumstance or thing positively foretold. Now that cannot be said to be foretold, which is dependent on conditions, liable to be refused, which refusal will mar its coming to pass.

I would respectfully offer to my brother's consideration the following view of the matter: The numerous class of communications in the word of God, depending on an 'if,' or other word implying a doubt or an uncertainty, comprise 'The manifold and gracious promises of God,' to his obedient children, or, on the other hand his 'Threatenings of punishment' to the disobedient. Those without an 'if,' or any other qualifying word, among which we may parenthetically include much of Jeremiah, Isaiah, Ezekiel, and others, with the whole of Daniel and the precious Revelation of John, are 'prophecies' positively telling us what will be (not may) the state of the ransomed saints in the everlasting kingdom of God, and in the Age, and the Ages to come!—These will come to pass, as sure as God hath spoken,—no 'if' about it.

It was upon the prophecies regarding the Age to Come, and Daniel and John especially, I had my eye when I wrote that letter, and if my kind brother will examine the 'The Prophecies' that speak of the Age to Come, I much doubt if he will find so much as one single 'if,' or qualifying word throughout the whole of them. So much for 'Conditional prophecy,' which thus to me seems a contradiction in terms.

Thou askest me dear brother, 'Why did the prophecy of Jonah fail?' Perhaps thou art my 'elder,' therefore should I be respectful, or may be thou art my junior, therefore should be gentle, yet would I ask, Did it fail? 'Yet forty days, and Nineveh shall be overthrown.' Can any language be more positive? I think not—and yet we read in the same prophetic book, 'The Lord repented him of the evil he said he would do, and did it not.' My faith does not falter here, no, no. The Lord has said it. Well, then, was not Nineveh overthrown? History informs us it was, and that too inside forty years from the date of Jonah's prophecy, but though overthrown it was not utterly destroyed or laid waste. That was not the burden of Jonah's prophecy. But listen to Zephaniah 230 years afterwards; 'and will make Nineveh a desolation and dry like a wilderness.' And is it not so, brother? verily it is. No prophecy of the Lord can fail, or ever did. From the very name and nature of prophecy it could not. Should a prediction fail in its fulfilment, the very failure robs it of its title to the name of 'a Prophecy.'

Shouldst thou ask me why I make the 'Days' years? I answer, the fulfilment in that space of time I believe proves the right to do so. Moreover we are all agreed that in some instances days do stand for years. Why not in this, where the fulfilment seems to point it out?

At some future time, if spared life, health and wisdom, I may make an allusion to Jonah's favorite ground on this same subject, but in the mean time allow me to subscribe myself, thy brother in love, hope and faith, looking and longing for the fulfilment both of promises and prophecies, that betoken good to those who love the Lord Jesus Christ.

Spencerville, C. W., March 1852.

The Harbinger & Advocate.

'SPEAK THE TRUTH IN LOVE.'—PAUL.

ROCHESTER, SATURDAY, APRIL 3, 1863.

Rules of Discussion.

As a prominent object of the publication of the Harbinger is to obtain correct knowledge of the Scriptures, and as it is open for the free investigation of all Bible doctrines, to avoid all misunderstanding in the matter, on the part of those who may feel disposed to write for its pages, we will state the following rules, which we hope and expect they will observe in their communications.

1. None but BIBLE questions can be admitted for discussion.

2. While a THEORY or PROPOSITION on a certain subject of the Bible is in course of discussion, no other theory on the same subject can be admitted.

3. The plain testimony of the BIBLE and matters of FACT, will ALWAYS be admitted as EVIDENCE.

4. The LITERAL principle of interpretation must be observed.

5. Objections against a writer's sentiments, must be based on some plain passage of Scripture, fact, or facts.

6. Only two disputants can be heard at the same time, on the same question.

7. Each disputant may speak twice on a point, providing further evidence is presented the second time, or an explanation or correction is necessary.

8. No unkind expressions will be admitted.

9. No rules are to be carefully observed, and that misunderstanding and unpleasantness that sometimes arise between writers and the editor, and between themselves, will be avoided, lengthy metaphysical litigations will be shunned, and the investigation of the Bible will be both interesting and profitable, and will result in obtaining a more correct knowledge of the truth.

THE ADVENT NEAR.

We will now endeavor to ascertain whether there are any prophecies of the gathering of Judah and Israel to the land of Palestine before the advent of Christ. Every Bible student will readily admit that their gathering is repeatedly predicted at some time, but when precisely, they cannot tell; while others think those prophecies are conditional; and, inasmuch as those conditions have not been complied with by Judah and Israel, they will never be gathered.

We say, fearless of contradiction, that there is no such thing as a conditional prophecy in the Bible. Conditions imply uncertainty—there is no uncertainty in the sure word of prophecy. Therefore there are no conditions in prophecy relative to its fulfillment. Prophecy is simply foretelling future events—giving a true history of them before they occur, and can be no more conditional, than a true history of them can, which is given after the events have transpired. Hence there is just as much propriety in talking about a conditional history, as a conditional prophecy.

Let some should stumble at these remarks, we will simply say, that we are aware that in many of the prophecies of the Bible, there are blessings of fered which may be obtained by complying with certain requirements of the Lord. But the fulfillment of the prophecy is nowhere made to depend on the compliance of those requirements. To illustrate: it was predicted that Israel should be delivered from Egypt, and planted in Canaan. There were also conditions on which individuals of that nation could share in the blessings promised in the prophecy. But the non-compliance with those conditions on the part of a large number of the nation, did not defeat the prophecy. No; but at the very time of their highest rebellion, God pledged his being to carry out his purposes. 'As I live, all the earth shall be filled with the glory of the Lord.' Num. xiv.

The first advent of Christ was a subject of many prophecies, in connection with which certain conditions were presented, on which Jews and Greeks might share in his salvation. The great mass did not comply with those conditions; but still the prophecy did not fail: for the Lord came in the fulness of time, and opened the door of redemption to all who would believe and obey him.

The second advent of Christ is clearly predicted, in connection with which eternal life is promised to all who believe in him. The great mass of the world do not thus believe, and a large portion of the professed church have turned away from the truth unto fables, and have no faith in his personal coming and literal reign on the earth. Because they do not comply with the conditions offered to them, will the Lord never come? Have the conditions of the prophecy failed to be fulfilled by the world and the church—and therefore will the precious prophecies relative to his coming never be fulfilled? No, verily. The Lord will come again, and punish all who have disobeyed his word, and reward all who have complied with his will.

But it may be said, that it is specially predicted that some would be found at the coming of the Lord, without faith, &c. We readily admit it; and

hope you will also acknowledge that the sins of Judah and Israel are as clearly predicted. The prophecies generally, if not uniformly, (and they are numerous, which predict their gathering,) in the first place foretell their dispersion, their sufferings, their blindness, their rejection of the Lord, their idolatry, their deep corruption and sins, their long and sore punishment, the fearful destruction of large numbers of them, and finally that a remnant will receive that punishment at the hand of the Lord, confess their sins, believe on the Lord Jesus, and by his hand be gathered to the land of their fathers. One of these events is as really a subject of prophecy as the other; and if either does not take place—the apostasy and sin, as well as the obedience and gathering—then there is a failure in the prophecy. Nearly all of this class of prophecies in the most minute details thus far have had a literal fulfillment, and shall we doubt the accomplishment of the residue? We should not: for God will most faithfully justify all his word.

But the plain word of the Lord should decide this question, irrespective of all other considerations. Speaking of gathering Israel, he says: 'Not for your sakes do I this, saith the Lord God.' Ezek xxxvi 32. All conditions are excluded here.

Having established the point, as we conceive, that there is no conditional prophecy, it must be admitted that those numerous prophecies which clearly and positively predict the gathering of a remnant of Judah and of Israel, are yet to be fulfilled, for they are still scattered. The next inquiry then in order is, Will those prophecies be fulfilled before or after the advent of Christ?

If this gathering is to take place before the advent, then it cannot on any reasonable supposition be very near. For this gathering is to be 'from the four corners of the earth,' (Isa. xi. 12.) from all nations. Great changes in the nations, especially those which hold the Jews in servile bondage, must take place before they would let them go with all the gold and silver, and riches which they possess. The beastly and avaricious character of the nations, and the sure word of prophecy forbid such an expectation ever being realized. Hence, to say that the gathering of Judah and Israel will take place before the advent, to us is tantamount to saying that they will never be gathered, and that the Lord will never come again.

Admitting that the nations (with the exception of Turkey,) would offer no impediment to this gathering taking place previous to the advent, we think Turkey would not readily acquiesce in such a movement. For to carry it out, Palestine must be abandoned by the Turks, and be given to the Jews, the Mosque of Omar must be demolished, the power of the Turk over Jerusalem must be surrendered to Israel; and Greek, Catholic, and Protestant temples and religions must be destroyed and driven from the city and land. For Israel will never consent to return there until they can become sole possessors of the city and land. Is all this to take place before the coming of the Lord? It is unreasonable and unscriptural to suppose it will.

But it may be said that God is able to bring about great events in a very short time, hence the coming of the Lord may not be very far distant, though these mighty revolutions among the nations must first take place. We will not limit his power—but might as it is, it will not be exercised contrary to his word, for he will not deny himself. And that his word places the gathering of his ancient people, subsequent to the advent of Christ, their King, we will now endeavor to prove.

Isa. xi. 12. 'And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamah, and from the islands of the sea.'

'And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.'

Mark, it is said that God will do this work. But how will he do it? By setting up an ensign for the nations. God will set up this ensign, just as he will 'send Jesus' (Acts iii. 20) and 'set' him as 'King upon his holy hill of Zion.' (Psa. ii. 6.) God has spoken 'by his Son,' and will judge the world by him. So he will gather the second time the remnant of Judah and Israel, by this ensign.—But what is this ensign? It is a figure that is called in verse ten, 'a root of Jesse.' But who is the root of Jesse? 'I Jesus . . . am the root and

offspring of David,' Rev. xxi. 16. Hence, the true understanding of the whole matter is this, God will gather this remnant by Jesus Christ after he

shall come again to Zion. There can be no gathering of this 'remnant' before he shall come, for this is the 'SECOND' gathering that is to take place. The first is past. The second has not yet taken place. Hence the gathering named here will be the next, and which will not take place until Christ shall come and do the work. Amen.

Isa. lx. 8. 'Who are these that fly as a cloud, and as doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee.'

Here we are taught that the 'Isles shall wait' for the Lord before the ships of Tarshish or of the Mediterranean sea, shall be employed in conveying Israel with their riches, to Jerusalem. But if this work is done before he comes, then there is no waiting for him to come and do it.

But we are plainly told that this gathering will be after Jerusalem is 'glorified,' and UNTO the name of the Lord thy God, and TO THE HOLY ONE of Israel. Hence Jesus must be in Jerusalem before this gathering takes place. Then, 'unto him shall the gathering of the people be.'

Isa. lxvii. 15-20. Here we are told that the 'Lord will come,' that he will 'gather all nations and tongues, and they shall come and see his glory,' that 'they shall declare his glory among the Gentiles,' and that 'they shall bring all your brethren for an offering UNTO THE LORD, OUT OF ALL NATIONS. . . . TO MY HOLY MOUNTAIN JERUSALEM.' Hence, the Lord will come to Jerusalem, which will be made holy, before Israel will be gathered there. Amen.

Amos ix. 14, 15. 'And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. 'And I will plant them upon their land, and they shall be no more pulled up out of their land which I have given them, saith the Lord thy God.'

This is not a temporary gathering, liable to be broken up or disturbed by an invading foe as some hold will be the case; for they suppose that there will be a gathering previous to the advent, and that that of the conquered Jews will be carried into captivity here! But such will not follow the gathering named here, for they shall no more be pulled up out of their land.

That this is the next and the only remaining gathering that is to take place, is evident from the expression, 'I will bring again the captivity of my people,' or as Isaiah has said, 'the Lord shall set his hand again the second time to recover the remnant of his people.' Isa. xi. 11. That this gathering is after the coming of the Lord, is evident from the order of events named by Amos in this prophecy. He places the raising up of the 'tabernacle of David,' (verse 11) before the gathering. James places the coming of the Lord before the building again of that tabernacle, (Acts xv. 16.) Hence the gathering must be subsequent to the advent.

Rom. xi. 25, 26. Here we are told that 'blindness in part is happened to Israel, until the fulness of the Gentiles be come in.' They will remain scattered as they now are, during their blindness, which will continue until the fulness of the Gentiles come in. What will take place then? Let Paul answer: 'There shall come out of Zion the Deliverer.' What will he then do in reference to the remnant of his people Israel? Gather them to the land of their fathers; for 'so all Israel shall be saved: as it is written.' Consult the last part of the fiftieth and sixtieth chapters of Isaiah, and you will see how it is 'written,' that this salvation shall be effected. 'The Redeemer shall come to Zion,' after which the 'ships of Tarshish' shall 'bring' them with their 'silver and their gold,' to the 'Holy One of Israel.' All who will then accept their long punishment at the hand of the Lord, (Lev. xxvi.) will have the spirit of grace and supplication poured upon them, (Zech. xii.) in answer to their petitions 'they will be cleansed from their sins, and gathered to their land.' Ezek. xxxvi. and xxxvii.

This is but a small amount of the evidence, that the Bible furnishes in this case but it is sufficient, and most conclusively proves,

1. That there is but one more gathering of the remnant of Judah and Israel promised in the Scriptures.

2. That this gathering will take place after the coming of the Lord. And,

3. The conclusion is, the next important event to take place, foretold in those prophecies which relate to the gathering of Israel, is the coming of the Lord.

In harmony with this view of the subject is the present expectation of the Jewish people. They understand that the long period of their dispersion and sore punishment is about expiring, that their Messiah and King is soon to appear, and that the day of their deliverance is about to dawn. They are not alone in this expectation, for very many of the most understanding students of prophecy in the Christian church are confidently looking for the occurrence of these great events near this time. Taking these things in connection with the general expectation of all classes of people that some important event relative to the nations of the world is at the door, and the signs of the times—we are justified in saying with much assurance, that the coming of the Lord is near. Our minds should not long be diverted from this great truth, lest he come at an unexpected hour, and find us unprepared to meet him.

TIMES OF RESTITUTION

In the Watchman for March 17th, we find the following remarks from Bro. Turner, on the Restitution:

'As the times belong to restitution, and not to restoring, it must be admitted that the times denote the epoch of the new creation, the times of a restored world. I close with a few examples. The Times of American Independence. Do times here mean the epoch of the revolutionary war, or the epoch which followed the declaration of independence? There is but one answer. The times of Washington. Can this apply before a Washington existed? Washington must exist before his times begin. The times of Papey. Could times apply before the Papey existed? You will certainly say no. Times of refreshing. Can times apply before the refreshing come, or begin? You say they cannot. Well, by the same law of philology, the restitution, the thing or state to be accomplished by restoring must exist, until which, the times cannot apply.'

These examples do not aid the theory of Bro. T., but are against it, for he holds that the 'times of restitution' begin after the work of restoring is ended. Keeping this point before us, we will see how his examples subvert his cause.

The 'Times of American Independence,' cover the entire history of the people of the United States as an independent nation. But according to Bro. Turner's theory, those times have not yet begun, and will not, until American Independence shall be completed or ended!

'The Revolutionary War.' The times of this war covered the time during which our people were warring for their independence. But, in harmony with Bro. Turner's hypothesis, the times of that war did not begin, until all the warring had ended!

'The Declaration of Independence.' The times of this Declaration, embrace the time when the declaration was being made. But, if Bro. T. is correct, the times of that Declaration did not begin until after the Declaration was made!

'The times of Washington' embrace the life of Washington. To suit the case of Bro. T., the times of Washington did not begin until after Washington had actually completed all his work of living!

'The times of papey,' cover the entire existence of that despotic and bloody persecuting power. But Bro. T.'s theory would necessarily make the times of the papey begin after all its cruel work of exalting itself against God, 'speaking great words,' and warring against the saints, is perfected, is all done! Hence the times of the papey have not yet begun, if Bro. T. is correct!

'Times of refreshing.' Can times apply before the refreshing come or begin? We say, no. The refreshing, and the times of refreshing, must begin at the same time, and are parallel in their existence; for the one cannot exist without the other. But Bro. T.'s hypothesis necessarily completes all the work of refreshing before the times thereof begin!

By this law of philology, the restitution is made by Bro. T. to precede the times of it! His mistake however, must be apparent to every unbiased and discerning mind, for they must see that these examples of his own choosing are decidedly against his theory, and in favor of the invulnerable truth that the times of restitution cover that period of time during which the glorious work of restoring will be accomplished. Amen. May the great Restorer soon come and begin the work.

THE CAUSE in this city is still in a prosperous condition. A goodly number have recently professed faith in Christ, others are under an awakening influence, and four were baptized last Sunday by Bro. Cook. Bro. Bywater left last week to prosecute his labors in other fields. He has rendered essential service to the cause during his labors here. Bro. Cook is still at his post, sparing no pains to advance the precious cause of truth.

THE HARBINGER.

We will send the remaining numbers of this volume, (which are now ten,) and the next volume of fifty two numbers, to any person who will send us two dollars. This is a very fair offer, which doubtless will be accepted by many, if our agents, and present patrons will be active in making it known to those who would be likely to accept it, should it be presented to them.

Will you see what you can do in this matter? Let every one try.

MILLENNIAL HARP—PRICE REDUCED.

Such arrangements have been made with the printers of the Harp, as to enable us to offer the balance of the edition at the following reduced prices:

Single copy, forty cents in sheep, and fifty cents in Morocco; and twenty per cent discount at whole sale to agents.

Harp now in the hands of agents may be sold at these prices, and deduction accordingly will be made in our charge for them, when we are informed how many, and what kinds were on hand when the prices were reduced.

We hope the friends of truth will now take an interest in introducing the Harp into those congregations where it is not now used. No one can now complain at the price, and as to matter, all who have examined it from whom we have heard, pronounce it the most choice collection of hymns now in use. Its mechanical defects will be remedied in another edition, which we intend to publish as soon as the demand for the work, and our means will warrant us in doing so. And we promise to all who will purchase the present book, that when we publish the new edition, we will either take their old book at what it shall then be worth, in exchange for a new one, or we will put the new one at cost to them. This is fair; and by complying with these terms, our friends may have a book at once in which they may sing with the spirit and with the understanding, with no pecuniary loss to themselves, and at the same time they will aid us in getting out another and more perfect edition, which we cannot do very soon, if the present work is not called for.

Our brethren west have very generally patronized the work, hence these remarks are specially designed for the brethren east, and we hope they too, will interest themselves in this matter, and send their orders for the Harp without delay.

For the sake of the cash, which we very much need now, we offer to send six copies of the Harp bound in sheep, or five bound in Morocco, for two dollars; and any larger number at the same ratio. Let individuals and churches unite in this matter, and send on the cash, and in return, receive the Harp at this very low price.

We make the same offer to all of our agents who have the Harp now on hand. If they will pay us immediately for those not actually sold, they shall have them at these prices. Let us hear from you all soon.

Those who order books to be sent by mail, should enclose, besides the pay for the books, enough, either in postage stamps or money, to pay the postage, as all books and pamphlets have to be pre-paid.

THE ARTICLES from Bro. Crozier on the Sabbath, being published in the Harbinger, should be carefully studied. Many need the light they impart.

What we have recently said about the Shut Door Sabbatarians, has not been designed for another respectable class of Sabbatarians, whose chief distinguishing point between them and other sects, is the observance of the Seventh day for the Sabbath. They appear to be a candid, honorable people, and not sectarian and fanatical, like the Shut-Door class. This body to a considerable extent, if not fully, are guided by their impulses, dreams, visions and whims, especially those of Mrs. Ellen White, who seems to be an oracle among them. They call the observance of the first day the mark of the beast, and doom all to destruction who do not keep the Seventh Day. Some of their leaders we know to be unstable in all their ways. They spare no pains in endeavoring to make proselytes to their pernicious sentiments; and in a number of cases have succeeded in leading astray the unguarded and uninformed. Hence we have felt it our duty, as far as possible, to counteract their influence by exposing their errors and corruption, and by a presentation of the truth pertaining to the Sabbath.

The lengthy article commencing on our first page we hope will be carefully read, without prejudice: we must thus examine the Scriptures if we would obtain a correct knowledge of them, for prejudice blinds the mind. Be willing to let God have his way; he will execute his purposes, whether we acquiesce or not; but we to him who strive with his Maker!

WE design next week to commence erasing from our books the names of certain delinquents, according to previous notice.

PRESENT STATE OF EUROPE.

We had the pleasure, on the 25th ult., of hearing the learned Dr. Baird deliver a lecture at the University in this city on the present state of Europe. The Doctor is entirely at home on that subject, having visited Europe six times and spent many years there, visiting its different countries. He said the present condition of Europe is alarming, more so than at any other time since 1815. Despotism is about to make a desperate effort against constitutional freedom, which is steadily gaining ground. To show the relative strength of the forces in the field, he stated that Europe contains at the present time a population of 260,000,000, of which 200,000,000 are in the western half. Its area is about three and a quarter millions of square miles, being only about half a million more than that of the United States, including the territories. It has sixty-three governments, sixteen of which are absolute and the remaining forty-seven are constitutional governments—kingdoms, duchies, principalities and republics, the last of which are nine.—To show that constitutional liberty is increasing, he stated that seventy-five years ago, at the time of the American Revolution, there were only ten constitutional governments in Europe; now forty-seven. He stated that all the Protestant governments were constitutional, and some of the Catholic; that the Roman Catholic hierarchy, or government—the Pope, Cardinals, Archbishops, Bishops, &c.,—were in favor of absolutism, but that many Catholic citizens and soldiers were republican in sentiment, and many of the Priests and some of the Bishops.

He said that the tendency is to consolidation, and that the number of governments is constantly being reduced. To illustrate: Germany has now thirty-seven governments; once it had three hundred and fifty. Italy has nine, in the middle ages it had one hundred. Religion has nothing to do with consolidation: language is the great means; nations speaking the same language are naturally inclined to consolidate.

The appreciation and enjoyment of freedom is about in proportion to the amount of education diffused among the masses. In both these respects the Protestant governments are all far in advance of the Catholic.

He said that Russia is more inclined to conquer Asia than Europe; and that the European tendency seems to be to bring under its control Asia and Africa. He thought it idle to talk of a combination against England, which he regards the strongest nation in Europe. He thought it highly improbable that France would break with England, unless Louis Napoleon should attempt an invasion of that country for the sake of imitating his uncle; the success of such an effort he regards impossible.—If Louis Napoleon is killed or dies suddenly, he says Cavaignac will be placed at the head of the government, and he will restore the Republic: if the monarchs combine to put him down, the Bourbons will be restored.

He stated the military strength of Russia to be about 1,000,000, and a navy of sixty or seventy strong seventy-four, and some other vessels, all well officered, and twenty-four military schools.—Turkey has 200,000 good troops, poorly officered; but in the case of war competent officers would be readily found to command them. France has 400,000; Germany 400,000; England 100,000; the Pope 15 or 16,000; Austria 500,000.

He said there was no probability of a union, or close alliance, between the Greek and Roman Catholic powers. 'There is not a particle of sympathy between them. The Greeks hate the Catholics.'—He gave several reasons why they could not unite. He said the question of the possession of the Sacred Localities was not at all likely to create any disturbance among the nations of Europe.

A CONFERENCE, in all probability, will be held in this city about the middle of May. The matter will be decided soon and notice given, if it shall be thought advisable to have such a meeting. One should be held at some central place, and it should be generally attended; not however, for the purpose of legislating for the church, but to strengthen one another in endeavoring to proclaim and enforce the law of Christ already enacted. Our former meetings of the kind have proved a blessing to many, and we believe another would. Let us have one, if the Lord will.

Bro. J. P. WESTERN spent the last Sabbath with us, and preached three times in our hall to the comfort and edification of many. He was in good health, and on a journey to the Eastern States, where he purposes to spend a few weeks.

DR. BAIRD—AND THE CATHOLICS.

Bro. MARSH: During a part of Lord's day (March 21st,) I listened to a discourse by Dr. Baird—one of the Secretaries of a society for the evangelization of Catholics. He has been engaged for several years past in visiting different portions of Europe, and has gathered many facts concerning the papal world. I was exceedingly interested—and the more so, as he appeared to possess something of that true gospel love, which prompts to active efforts for the good of man. He remarked that Christianity which did not lead to self denying efforts for the welfare of the perishing around us was good for nothing! True indeed, and how little of this is known!

He stated that Bishop Hughes had estimated the number of Catholics in the United States to be 3,000,000. That in and about the city of New York there were not less than 200,000. And that the immigration was constantly increasing. That during the last year there was an influx of 450,000 foreigners into our country, and the most of them Catholics! He spoke of these things as alarming, and calling for vigorous efforts on the part of Protestant Christians. Their society is sending missionaries into all the more important towns in our land to visit from house to house, distribute the Bible, and try to christianize these deluded ones.—

And some facts were mentioned relative to good that had been done among them. Well—my heart responded, Amen. If any who have the love of Jesus, can in this way lead some souls to take his yoke upon them, and read the Bible independently of the priests, surely they will accomplish a good work, and the Lord will bless them in it. But how can one, with the Word of God in his hand, and the future plainly pointed out therein, expect to see Papacy fall beneath the power of Protestant effort, though all christianism were engaged in it! It is expressly declared that the 'Little Horn made war with the saints, and prevailed against them until the Ancient of Days came.'

But—the thoughts occurred to me while listening to those facts presented, what means this rapid increase of Papacy in these United States? Is it to gain the ascendancy here? And if so, in what form—ecclesiastical, or political? Are there any prophecies to guide us in this matter? Will not some Bible student give us light upon the subject? We are living indeed in strange times. The Lord preserve us blameless!

A. C. JONSON.

BORN OF THE WATER AND OF THE SPIRIT.

I wish to say a word to keep the question of the 'second birth' before the minds of brethren and sisters until it is understood correctly. There are two births spoken of in Scripture, and the second seems to be as poorly or little understood as the second advent. The advent has been made to mean any thing, almost, except the second advent; and so has the second birth. The popular sentiment has a man born almost as many times as they have advents of the Savior. The conversion of the sinner is held to be the coming of Jesus. One sentiment is about as consistent as the other. I think both are the traditions of men and ought to be treated as such.

The question I wish to answer, in the light of Bible truth, is this: What is being 'born of water and of the Spirit'?

Christ has laid down two fundamental points, from which we may not depart in prosecuting our inquiries on this subject. 'That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.'

We may thus regard every descendant of Adam, as having an 'earthly body,' tending to death and dissolution; and whatever is meant by the next birth, it refers to a work performed by the Spirit. If we allow Paul to speak on this point, (1 Cor. xv. 44,) we shall learn that when this work of the Spirit is performed, we shall have 'spirit-bodies,' as Christ said, 'That which is borne of the Spirit is spirit.'

I am now prepared for the position, that being 'born of the Spirit' is the resurrection, and being 'born of the water,' is its type, and is realized in the ordinance of baptism. Does any one object that this attaches too much importance to baptism? I answer, that it is no more than the Savior did, Mark xvi. 16: 'He that believeth and is baptized shall be saved.' Am I asked again, if a man cannot be saved without being baptized? I answer that faith and baptism are a safe way to the kingdom. One point should be distinctly understood as to the meaning of the word rendered, 'born,' 'begotten,' &c. There is one uniform rule for the use of that word, and that is, That whenever it has reference

to the male, it should be rendered begotten; but when it refers to the female, it should be rendered, 'born.' I now think of no exception to this rule: I believe there is none. Whenever it refers to God or his work, it should always be rendered begotten. 1 Pet. i. 3; 1 John i. 9; and v. 1-4; John i. 13-18; Jas. i. 18, are instances where it is rendered correctly and incorrectly, but it should read begotten in each of these instances. But when it is spoken of the Spirit, or of the earth, it should be rendered born. We shall have occasion to refer to some passages of this kind.

If it can be shown that Christ was 'born again' or experienced the 'second birth,' certainly that would be good authority for saying that the second birth is not conversion. Rom. vii. 11, shows that Christ was raised from the dead, and that saints are to experience the same resurrection power of the Spirit. In Rev. i. 4, he is called the 'First born of the dead,' as it should be rendered; also in Heb. i. 5. In Col. i. 18, it is so rendered. That he was born once of the Virgin Mary, all admit, and now we see that a work was performed by the Spirit of God in raising him from the dead. This work is styled being 'born from the dead.' This certainly proves he was 'born again' or the second time. He was 'born of the Spirit.'

All that are Christ's and have his Spirit, have the promise of the same birth.

Rom. viii. 11. 'But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.'

And also the expressive figure in Col. i. 18. 'And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence.'

To the pure, all things are pure. If God has given his children the consolation of hope, in such forcible language, the virtuous have a right to the joy of the assurance which it affords. If Christ, the Head of the church, is born, shall the body be left to perish? Shall I bring to the birth, and not cause to bring forth? saith the Lord. Isa. lxvi. 9. As surely as Christ is alive, so surely will the church, the body of Christ, have the blessing of the same new life. But briefly is a virtue, though we explore not a whole subject in an article. I may have to do with some passages in the Epistles of John at a future time.

In the above view of the subject, we can see light, and in other Scriptures. Luke xx. 36. Christ, speaking of those that are accounted worthy to obtain that world and the resurrection out from among the dead, says, 'They are the children of God, being the children of the resurrection.' We are the children of God by promise and by faith in this age; we are 'begotten of God,' but are not 'born' until the resurrection.

Rom. viii. 29. 'For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren.'

Christ was glorified after he was raised from the dead. The saints are predestined to be conformed to his image: of course it must be after their resurrection, as Paul teaches. Phil. iii. 21.—Christ is called the 'first born,' because he was raised first. But the saints are to have the same birth.—Again, Isa. lxvi. 8-13. The prophet asks, 'Shall the earth be made to bring forth in one day? or shall a nation be born at once? Yes! we joyfully respond: 'For as soon as Zion travailed, she brought forth her children.' It is the 'earth,' and especially that part of it called 'Zion,' that is to bring forth the children of God. There are more of God's people sleeping in Zion, than any other equal portion of the earth. Out of the mountain will the stone be cut, without hands that will smite the image on his feet and dash it in pieces. While the nations are gathered around Jerusalem, boasting of their strength and the feebleness of their victims, by an unseen power, those mountains shall be moved and give birth to the armies of the living God.

L. P. JONSON.

Springwater Valley, March 12, 1862.

SEARS' PICTORIAL HISTORY OF THE BIBLE.—We have received from the publisher an elegantly bound volume of 700 pages octavo. Price \$3.00. Judging of Mr. Sears' other works by this, we hesitate not in saying they are all they are recommended to be in the recent notices we have given of them. See Harbinger, March 20. We recommend booksellers and those who may want these kind of books to give Mr. R. Sears a call, or address him at 181 William street, New York.

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7. When subscribers remove, let us know immediately, their papers will continue to be sent, until we receive such notice is given.
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Poetry.

The Mourner's Friend.

BY J. B. M.

Alas! have I no friend on earth,
Must I a wanderer be;
And tread the rugged paths of life,
With none to care for me?

And when I'm laid beneath the sod,
Will none mourn o'er my bier—
Will none my tale of sorrow tell,
Or shed the friendly tear?

Yes, hope has whispered even now,
My throbbing breast to still;
There's one will ever care for thee,
Thy soul with gladness fill.

'Tis He, who on mount Calvary died,
That you might'st live for aye;
To win for thee a fadeless crown—
And bear thy sins away.

Then trust in him, the Holy One,
For truly he's your friend,
He'll ne'er forsake his followers
But love them to the end.

Spring Valley, June, 1849.

Miscellany.

Original.

Worship God.

BY R. V. LYON.

Concluded.

I SHALL inquire in the second place, how this is to be done? In spirit [principle] and in truth. See John vi. 23. Mark! it is to be done in spirit and in truth. What kind of spirit [principle]? I answer first: The principle of faith. Faith in the testimony, which the Father has given of his Son. That he died for our sins according to the Scriptures; and that he was buried; and that he rose again the third day according to the Scriptures: and was seen by more than five hundred brethren; and that he has ascended up on high, and is now at the Father's right hand, officiating as priest, and when he shall have completed the atonement, he will vacate his Father's throne, and come and take his own, and reward his true worshipers with eternal life, and in due time punish all who are found in a state of unbelief with eternal death! Faith in this testimony, will lead the individual to turn from his sins to the Lord Jesus Christ, and in his name be immersed for the remission of sins. And when this is done, then the promise will be verified unto him—'Ye shall receive the gift of the Holy Ghost.' And by complying with these conditions, he is furnished with immutable testimony that he is a joint heir to the kingdom, and in order to retain his heirship, and enter it, he must continue steadfast in the apostle's teaching, fellowship, and the breaking of the loaf, and in prayers. See Acts ii. 'For without faith, ye can not please God: and by it, the elders obtained a good report.'

2. *It must be done in the spirit of humility.*—'For God resisteth the proud, and giveth grace to the humble.' And 'he hath respect to the lowly; but the proud he knoweth afar off.' To illustrate this Eden principle, I will suppose that A. and B. are worshipping God according to his word. A. is a learned man. He is in possession of as much knowledge as Mithradates, king of Pontus, who governed twenty-two nations, speaking different tongues: and with ease he could converse with them all, in their own native language. B. is ignorant of the alphabet of the language spoken by the nation in which he was born. I ask, will either be ashamed to hear the other speak upon the great plan of salvation, and its conditions, and duties, and the time when it shall be completed? Nay: verily they will rejoice! Suppose that A. is wealthy, and B. is poor. Would they be ashamed of each other? Nay; verily they would feel like a wealthy brother and a poor sister that the eloquent Whitfield speaks of. 'Said the sister to the wealthy brother, You and I can do considerable towards advancing the cause of truth in the world. The brother inquires, What can we do? Said the sister, You can give of your abundance, and I can ask God to bless it. Amen, replies the brother.'

Again: Suppose that A., in connection with his knowledge and wealth, has a white skin. B., with his ignorance and poverty, has a black skin. Would they be ashamed to be seen walking together in one of the popular villages of New York, where they were known? Nay; verily they would walk hand in hand, talking about the coming of Israel's King.

Reader, this is the *Christianity* of the Bible, but not of the *nominal* church.

3. *In the spirit of consecration.* ALL must be laid upon the altar. What e'er that idol may be, around which thine heart's fondest affections entwine, from it, it must be torn. Methinks I hear that blooming youth say, It is a truth that Jesus is soon to come and reward his children with life, and *destroy* all the wicked—but how can I leave my gay companions, and go with that poor, despised company, who are following one Jesus whom the Jews crucified? O remember that the consecration must be made in order to reach fair Beulah's delectable plains! Another exclaims, with eyes filled with tears, It is truth!—for the man proves it *all* by the Bible. But my minister and church say it is *all* delusion—and how can I leave them and go with this company, for there are some good members in it, though the great mass give no evidence of their heirship to Eden restored. But the time was, when they seemed to love God; and he did use them as instruments in his hand in leading souls to embrace Christ, as their only hope of salvation. Reader, allow me to illustrate the position you occupy in relation to the *truth*, and the awful danger which you are exposed to.—Suppose a ship had made 49 good voyages across the Atlantic, and whilst making the 50th she strikes a reef of rocks, just previous to her entering the port: a hole is knocked into her hull, and her rigging is carried away by the violence of the waves: a portion of the crew are thrown almost into despair. The flag of distress is thrown out to the breeze; a man-of-war heaves in sight; the life-boat is thrown out and manned with skillful hands; they soon reach the rock, and make known to the distressed crew that they have come to their rescue, and invite them to leave the rock and step into the life-boat, and they shall be carried safely into port. Some, with hearts filled with gratitude, accept the offer and step into the life-boat. Others are convinced of their duty, but refuse to leave the rock and enter the boat, upon the principle that hitherto she has cut her way through the swelling surges—and there are some good timbers in her, though they are not sufficient to prevent her from becoming a perfect wreck. The time arrives for the boat to leave, and all who have got on board are conveyed safely into port. But the old ship becomes a perfect wreck, and with her disobedient crew is scattered upon the foaming billows! O, what lamentations are now heard!

Reader, this figure presents to your view the deplorable condition that you and your churches are in; and whilst in this condition, the Son of God has sent his life-boat—the *present truth*!—Will you make the consecration and go with it, that you may escape the gathering storm, and reach the table lands in safety? Or will you cling to your *idol*, and with her be compelled to drink the last dregs of the seventh vial of the ire of the wrath of God, which is soon to be poured upon this guilty world? In the name of Jesus I call upon you to step into the life-boat, ere the gathering storm overtakes you, and you to ruin's gulf be hurled.

4. *In the spirit of self denial.* Bishop Newton once remarked, 'I have read of a great many Pope's: but never of a greater one than self.'—Jesus has said, 'If any man will be my disciple, let him deny himself, and take up his cross and follow me.'

5. *In the spirit of perseverance.* A few tears, groans, and sighs, prayers and exhortations, are not enough. There must be an *endurance* in his service. 'He that shall endure unto the end, the same shall be saved.'

6. *In the spirit of decision.* There are some individuals who are like the weather vane, turn-

ed by every wind that blows; and you might as well undertake to measure the moon for a suit of clothes, as to ascertain where they will be on the morrow! Such persons need not harbor the thought for a single moment, that they will ever reach the pilgrim's land!

Reader, if you would worship God acceptably, and finally reach fair Beulah's blissful fields, you must possess that decision of character that the three worthies had. When the king commanded all upon the peril of their lives to attend the dedication of the golden image, which he had erected upon the plain of Dura, they refused upon the principles of right: and when arraigned before the king, they were not careful to answer him: 'If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.' Amen.

7. *In the spirit of love.* 'We know that we have passed from death unto life, because we love the brethren: and by this we know that we love the brethren, when we love God and keep his commandments. And this is the love of God, that ye keep his commandments.'

Finally: We should begin immediately to worship God. For soon Jesus will come.—Hark! don't you hear the rumbling of his chariot wheels, as they roll down the burning pathway of the heavens! Yonder he comes! Behold him driving asunder the nations!

Abington, Conn., March, 1852.

A Discussion.

DEAR BRO. MARSH:—I AM still in the battle field, striving to advance the interest of my long absent, but soon coming Master's cause. While we remain as 'pilgrims and strangers' in the 'land of promise as in a strange country,' we may expect to breast the storms of persecution. But a day of release is soon coming.

January 25th I went to hear a sermon preached by a Methodist preacher in the town of Macomb. Two weeks previous the appointment was publicly announced to be for the purpose of exploding the sentiments which I had previously promulgated in that vicinity.

At the appointed time a large congregation convened. The Methodist preacher and three exhorters were upon the ground. Supposing that I should hear some plausible reasoning, I deliberately seated myself in front of the desk, with pencil and paper in hand. At the commencement of the discourse, my antagonist remarked to the audience, that he discovered one among the congregation who had brought a pencil and paper, and he was not frightened at it, but wished that *all* had done the same. After having poured out many censorious denunciations, and vile epithets against us, (discovering that my pencil was on the move) he called attention to the skeptic who was in front of him, with pencil and paper in hand, and protested against taking notes, &c. He then turned to his left and put his hand on the shoulder of a Methodist preacher, and inquired, 'Would this brother be guilty of doing so?' The reply was, 'No, sir.' He then turned to his right hand, and placing his hand upon the shoulder of an exhorter, inquired, 'Would this brother?' The answer was, 'No.' He then exclaimed 'himself, in a loud tone of voice,—'Neither would any christian!' He first wished that they had all come prepared to take notes: and before his discourse was closed, declared that no christian would do so!

The result was, he waded through his discourse in the best manner possible, but dealt out so much abuse upon us, denouncing us in the most infuriated manner, as 'the offscourings of the community,' requesting the congregation to pray for my conversion, &c., that many staunch believers in his principles became utterly disgusted with him.

I gave two discourses in review of him, (one at two P. M., and the other in the evening,) which were listened to with admirable candor. Some whose eyes have long been closed, are searching for truth. Sectarianism, bigotry and su-

perstition have for a long time held almost an unbroken sway in that region, but the leaders wonderfully fear that their craft, is being endangered: hence they rally around their choice standard of error, and reverentially humble themselves at its endeared shrine, and exclaim like bigots of old, 'Great is *Dixia* of the *Ephesians*!'—or—'Great is *immortal-soulism*!'

Yours, in the battle field,

W. SHELDON.

Morristown, N. Y., January, 1852.

The Bible.

How comes it that little volume, composed by humble men in a rude age, when art and science were but in their childhood, has exerted more influence upon the human mind and on the social system, than all other books put together!—Whence comes it that this book has achieved such marvellous changes in the opinions of mankind—has banished idol worship—has abolished infanticide—has put down polygamy and divorce—exalted the condition of woman—raised the standard of public morality—created for families that belted thing, a christian home—and caused its other triumphs by causing benevolent institutions, open and expansive, to spring up as with the wand of enchantment? What sort of a book is this, that even the wind and waves of human passion obey it? What other engine of social improvement has operated so long, and yet lost none of its virtue? Since it appeared, many boasted plans of amelioration have been tried and failed, many codes of jurisprudence have arisen, and run their course, and expired.

Empire after empire has been launched on the tide of time, and gone down, leaving no trace on the waters. But this book is still going about doing good, saving society with its holy principles—cheering the sorrowful with its sweet consolation—strengthening the tempted—encouraging the penitent—calming the troubled spirit—and smoothing the pillow of death. Can such a book be the offspring of human genius?—Does not the vastness of its effects demonstrate the excellency of the power to be of God?

A Victim to the Spiritual Doctrine.

MR. CHAS. WILSON, of this town, who has been one of the professed 'mediums' since the introduction of the so-called spiritual manifestations into this place, became so infuriated upon the subject, that his reason suddenly abdicated its throne, and his family, and Mrs. Jonas Smith, who was watching with his sick child, came near falling a sacrifice to the demoniacal violence of the madman. In the early part of the night he fastened the doors of the house, to prevent ingress or egress, and professing to act under the command of God, summoned his whole household, consisting of his wife, several females, including Mrs. Smith, and his children, and directed them under threat of the most terrible penalties for the slightest disobedience, to fix their eyes upon a nail in the floor, near the center of the room and not remove them. He was a raving maniac, and as they had no means of escape, submission was their only safety, till morning should bring them relief.

Near morning he commenced beating his wife most brutally for some slight disobediences to his commands, when Mrs. Smith, seeking a favorable opportunity, made her escape from the house and alarmed the neighborhood. The people soon gathered, when Wilson was secured, though not without a severe struggle. Under the direction of the Selectmen, he was conveyed to the Insane Asylum at Worcester.—*Barre Gazette.*

SELFISHNESS has no soul. It is a heart of stone encased in iron. Selfishness can not see the miseries of the world—it can not feel the pangs and thrusts of hunger. It robs its own grave, sells its own bones to the doctor, and its soul to the devil.

The moment of possession of anything greatly desired is a dangerous crisis.

ADVENT HARBINGER

AND BIBLE ADVOCATE.

JOSEPH MARSH,

"BEHOLD, I COME QUICKLY: AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE."

EDITOR & PROPRIETOR.

Whole Number 433.

ROCHESTER, N. Y., SATURDAY, APRIL 10, 1852.

New Series---Vol. III. No. 43.

Poetry.

Original.

Happy Moments!

BY F. WRIGHT.

Happy moments! joyful moments!
That life's chequer'd pathway strews
Thick as flow'ers in the meadow,
Or the leaves on summer boughs:
Yet how transient—evanescent,
Is the meteor light ye throw!
Fair as autumn's rays of glory,
Fragile as the winter's snow.

Happy moments! joyful moments!
Pearls of price that Heaven confers:
Beams of lustre from the pinions
Of our angel visitors;
As the luscious fruits of summer
Cool the parch'd and fever'd vein;
So do ye—the pilgrim, fainting,
In the path of life, sustain!

Happy moments! blissful moments!
When earth's fleeting ones are done;
Light and shadow, grief and pleasure,
All their fickle race have run.
When triumphant—Christ in glory,
From his Father's throne descends:
That will be a blessed moment,
Crowned with life that never ends.

Spencerville, C. W.

From the English Literalist.

History of the Jewish Nation.

LECTURE VI.

"Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, the Lord our Righteousness."—Jer. xxiii. 5, 6.

Has it been proved, or has it not, that the Jews shall be restored?—that the outcasts of Israel, and the dispersed of Judah, shall be re-united into one kingdom, and thus the whole twelve tribes of the sons of Jacob be put in permanent possession of the land of their forefathers? Is this the meaning, or is it not, of the two sticks in the hand of the Prophet Ezekiel, which God caused to become one, and then expounded in the remarkable language which we have lately considered?

My brethren, I must be permitted to say, that the proof advanced, brief and general as it has been, requires something more than a mere denial to set it aside, and that no candid student of Holy Scripture can fairly resist it, unless he can take the 36th and 37th chapters of Ezekiel, and, adhering consistently to the whole context, show us a more excellent way of interpretation. This I say, because the custom of flippant criticism is to triumph in the exposure of what it thinks an error, without any attempt to elucidate the difficulty, or point out the truth. And not only so, but it too frequently misleads its unwary readers into a rejection of what it superciliously condemns, while it provides no substitute for their instruction, but leaves them as empty and vapid as itself.

Our attention is next invited to some of those further particulars, which are revealed concerning the restored nation—and, first, to their King, who shall reign over them with power and great glory in that day.

We have already spoken of the king of the house and lineage of David; but the subject demands a more detailed examination. I shall however, refrain from some of the topics usually urged in connexion with the coming of this great King, because I am desirous to keep prominent that part of the subject which especially relates to the Jewish nation, and to avoid elevating

a collateral (however important) into a main topic of discussion. For this cause I have hitherto refrained from speaking largely of the great Gentile monarchies, which occupying, for certain predicted times, the most conspicuous stations in this world's history, were made the resting-places or landmarks of prophecy, pointing out the seats and the exercise of that unrighteous dominion, which shall be destroyed utterly by the brightness of the coming of the King of Judah, when the times of the Gentiles, and the iniquities of the modern Amorites shall be fulfilled. For this cause, also, I forbear to make any comment on the signs of the present times, though, undoubtedly, the state of affairs around us is well calculated to give point and power to that saying of the Prophet Isaiah, respecting the nations who have oppressed the Jews: 'Lord, when thy hand is lifted up, they will not see; but they shall see, and be ashamed for their envy at thy people.'

Our present subject is,—The revelation which it has pleased God to give us concerning THE KING OF THE JEWS, at and subsequent to the restoration of that people to their own land.

Many persons do not believe that any such revelation is given to us at all. To such I address myself, in the first place, and institute this important inquiry,—Who is the king mentioned in our text? Has any individual appeared upon earth since the days of Jeremiah the prophet, in whose history all the particulars predicted in these two verses have been fulfilled?

In order to answer this question with precision, we should begin by examining closely what the predicted particulars are: 'Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our Righteousness!' From these words we learn seven distinct particulars concerning the individual here spoken of:

1. He shall be of the *stock of David*:
2. He shall be *righteous*:
3. He shall be a *king*:
4. He shall *reign prosperously*, i. e., according to the common meaning of language, he shall have victory over his enemies, and enjoy the satisfaction of seeing his subjects in peace, and plenty, and happiness:
5. His executive government, like himself, shall be righteous; he 'shall execute judgment and justice in the earth':
6. His reign shall be marked by a very striking historical event, *the safety of Judah and Israel*: And—
7. His royal name, by which he shall be known and called of all his subjects, shall be '*Jehovah our Righteousness*.'

It is manifest, that unless some individual has appeared in the earth, embodying in his character and history all these particulars, the prophecy has not yet been fulfilled; and unless some individual shall appear in the earth, the prophecy can never be fulfilled. I speak to you as to those who believe that Jehovah, the living and true God, dictated these predictions to his servants the prophets; and who, therefore, can not for a moment doubt that the prophecy shall be fulfilled, if it have not been fulfilled already. And to you I again propose the question, Has any individual

appeared in the earth, whose descent, character, history, and name, will bear to be measured by the length and breadth of this single prophecy? Let it be observed, that from the very nature of the case, the individual in question could not have lived in obscurity, and escaped the notice of mankind. Kings do not live and reign in corners, nor in the unfrequented wildernesses of the earth; and such a king as this would unquestionably have engaged the pen of poets and historians. Where, then, shall we look for such an individual?

Jeremiah lived and prophesied in the days of Amon, Jehoiachin, and Zedekiah, kings of Judah, about six hundred years before the commencement of the Christian era. In the ages immediately succeeding that period, we look in vain for any individual possessing the slightest pretensions to the appropriation of the prophecy. I need not specify any of the kings, whether Jew or Gentile, who reigned during those six hundred years, nor occupy your time in proving that none of them fulfilled this prophecy. I come at once to him who is generally believed to have been the person predicted in our text, and to have satisfactorily and fully fulfilled the prediction, i. e., Jesus of Nazareth, our Lord and Savior.

Was, then, the prophecy of our text fulfilled in Jesus of Nazareth? Let us try the particulars in succession. The person predicted in our text was to be—

1. Of the stock of David. To this particular Jesus of Nazareth corresponds exactly: he was born of a virgin, of whom it is written, that she was of the house and lineage of David, and he was truly a branch of this stock, bone of her bone, and flesh of her flesh, very man of the substance, and in the proper nature of his mother.

2. The person predicted was to be righteous. To this particular also, Jesus of Nazareth corresponds exactly: he was holy, harmless, undefiled, and separate from sinners; in him was no sin; the prince of darkness came to him, and found nothing in him: he was emphatically the righteous one.

3. The person predicted in our text was to be a king. To this particular also Jesus of Nazareth corresponds: he was born King of the Jews; he was inquired for under that title by the wise men, who had seen his star in the east, and came to Jerusalem to worship him; and when he was afterwards asked himself, by Pontius Pilate, 'Art thou the King of the Jews?' he did not deny it, though (the time not having arrived when he was to declare himself King) he avoided giving Pilate a direct answer (John xviii. 33, 34):—'Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, 'Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?' Being pressed again by the question in a more general form, 'Art thou a king then?' he answered in the affirmative,—'Thou sayest that I am a king.' A king he was, though for a season veiled in voluntary humiliation, for the attainment of a great ulterior purpose. So far, then, we find the prophecy in our text obviously, and without any violence to the language, applicable to Jesus of Nazareth. But we have some other particulars to examine.

4. The person predicted in our text was to reign prosperously, which, as I observed, according to the common meaning of language, signi-

fies that he should have victory over his enemies, and enjoy the satisfaction of seeing his subjects in peace, and plenty, and happiness. To this particular Jesus of Nazareth certainly did not correspond. Instead of reigning prosperously as a king, he was in disguise as a servant, and living so, he was despised, and rejected, and insulted, and put to death. Instead of having the victory over his enemies, his enemies had the victory over him; and although, because of his personal dignity (for he was a king), his enemies, and even death itself, could not hold him, yet still he did not effectually throw off his disguise and confound his adversaries; on the contrary, he retired from their observation, under the charge and apparent ignominy of a defeat, and left them in the exercise of a mysterious and fearful liberty to continue, if they will, in their rebellion. Instead of seeing his faithful subjects in the enjoyment of peace and prosperity, he told them distinctly that his object, at that time, was not to send peace upon the earth, but a sword; that they would be persecuted; that their foes would be they of their own households; that they would be cast out of the synagogues; and that the time was at hand when whosoever killed them would think he was doing God service. It is true he left them a legacy of peace, as it is written, John xiv.; but it was a peace of endurance in the midst of suffering; it was a peace whose foundation is patience, and its superstructure hope: it was the peace of a faithful martyr, rather than a prosperous king. In this particular, therefore, the individual predicted by Jeremiah certainly does not correspond with the past history of Jesus of Nazareth upon the earth.

5. The person predicted in our text, was to execute judgment and justice in the earth. Now this, again, does not correspond with Jesus of Nazareth. He was in his own character, as we have said, just and righteous; but he did not establish an ascendancy of righteousness; he did not execute judgment in the earth: on the contrary, injustice, oppression, and violence have the practical or executive ascendancy unto this day. If it be said that his kingdom is spiritual, that he did establish an ascendancy of righteousness in the bosoms of his saints, and that this is the true meaning of the prophecy; I answer, that granting to the fullest extent the righteousness character of the disciples of Jesus—granting it to a degree that none of themselves will grant it, for they all feel and acknowledge themselves vile and carnal,—yet still this *unearthly* righteousness, existing in the hearts of a remnant of mankind, (scoffed and reviled by the world), can not with any show of fairness or impartiality in the interpretation of language, be appealed to, as the fulfilment of a prophecy which speaks in such words of majesty as these, 'he shall execute judgment and justice in the earth.'

6. Again, the king, predicted in our text, was to have this remarkable and important event to characterize his reign, 'in his days Judah shall be saved, and Israel shall dwell safely.' To this particular, the past history of Jesus of Nazareth does in no wise correspond. On the contrary, Israel continued outcast, and Judah was trodden down and degraded in his days; the scepter had departed from Judah; their tribute-money was due to Cæsar; they declared they had no king but Cæsar; their iniquities were at the full; and a very few years afterwards they were utterly ruined in both church and state, and dispersed

abroad in disgrace among the nations, as we have seen, unto this day. If it be alleged, that the Jewish and Israel of the prophecy mean the Christian church, I answer, that this objection has been fairly met, and, as I think, satisfactorily refuted in our examination of the 36th and 37th chapters of Ezekiel; and I can not now diverge from my main argument, to contend with those who persevere in asserting, that when the inspired prophets of Jehovah wrote Jews, they intended their readers to understand Gentiles.—This characteristic, therefore, of the reign of the king, predicted by Jeremiah, does in no wise correspond with the history of the days of Jesus of Nazareth.

Our text contains yet one particular more:

7. The name by which the king, predicted by Jeremiah, would be called and known, is Jehovah our Righteousness. To this particular we find, by the New Testament, that Jesus of Nazareth corresponds in a certain sense. He is declared to be made of God unto his people righteousness, to be the end of the law for righteousness, and the desire and prayer of his true followers is, to be found in him, not having their own righteousness, but his. But as yet, this is stated only to the ear and heart of faith. The disciples of Jesus can not manifest it in the earth—can not prove it to the world—can not show so as to convince gainsayers, what Master they serve, and in what righteousness they are clothed. This royal name is not fully proclaimed even in the Christian church; nor is the sublime doctrine contained in it admitted or believed in its simplicity and fullness by one in a thousand of those who call Jesus master. Besides, let us attend to the prophecy. The speaker is a Jew; the subjects of the king, just mentioned in the preceding words, are Jews; and the plain construction of the passage requires that the pronoun *our* be referred to the Jews: so that the prophecy declares the name by which the king shall be called amongst his Jewish subjects in those days, to be Jehovah our Righteousness. Now, have the Jews acknowledged Jesus of Nazareth as Jehovah their Righteousness? Surely not:

Upon the whole then, we see that Jesus of Nazareth did not completely fulfil this prophecy. Need I even suggest the inquiry, Has it been fulfilled since his time? No. Many monarchs have indeed reigned and prospered since; Constantine and Justinian of Rome, Charles of Germany, Henry of France, our own Henrys and Edwards of England; but none of these were of the stock of David; none of these were righteous: none of them gave peace and safety to Israel; and to apply to any of these, the royal name of the king in the prophecy, would be blasphemy itself.

We have arrived, then, at a most important conclusion, important in itself, and important in its bearing upon other arguments; to wit, that this prophecy by Jeremiah has never yet, up to this moment, found a complete fulfilment.

Will it ever be completely fulfilled? Let the sacred text itself make answer.—Behold, thus saith the Lord! The Lord, who can not lie, hath spoken it, and it must be fulfilled.

When? and in whom? These are questions of interest, both to Jew and Gentile.

Of the seven particulars mentioned in this prophecy, we have seen that three were perfectly and literally appropriated to himself by Jesus of Nazareth; that three others were not appropriated at all; and that the seventh was appropriated but in a partial manner. Now it is admitted by all who receive the Scriptures as the word of God, that Jesus Christ, who was dead and is alive again, will return to this earth. He sitteth at the right hand of God the Father Almighty; *from whence he shall come.*—(Apostle's Creed.) 'He shall come again with glory.'—(Nicene Creed.) 'At whose coming all men shall rise again with their bodies.'—(Athanasian Creed.) It is the creed of every Christian church and of every Christian, that Jesus Christ will come again. It is the distinguishing hope of those who surround his table: they show forth his death *till he come.* Now this revealed truth, that he will come again, in connexion with the

subject before us, excites a presumption at least, if not a positive expectation, that as some parts of this prophecy are applicable to him and to no other, the remaining parts will be applicable to him when he returns; so that in what he did at his first advent to the earth, combined with what he will do at his second, the whole prophecy will find in him a complete fulfilment. *He has done what identifies the person predicted: he will do what will accomplish the fulfilment of the history predicted.*

Supposing this expectation to be well grounded, when he returns he must throw off his disguise of a servant, and assert his authority: he must subdue his enemies, and give peace, and plenty, and happiness to his friends and willing subjects; he must unsheath the sword of justice in the earth, and so execute judgment as to give occasion to say, 'Verily, there is a reward for the righteous; verily, there is a God that judgeth in the earth.' In his days Judah must be saved, and Israel dwell safely; and he must be recognized and hailed by the Jewish nation as Jehovah their Righteousness. Now it is certainly remarkable, to say no more, that those things which—from this prophecy, we are naturally led to expect *would* come to pass, are precisely the things which, in other prophecies, we are told *shall* come to pass at the second advent of the Lord.

Jesus Christ shall return, not in disguise as before, but with power and great glory. He shall be manifested as the King of kings, and Lord of lords, reigning and prospering, executing judgment and justice in the earth, subduing his enemies under him, and giving peace, and plenty, and happiness to his friends.

These are all exceedingly important points; but I merely enumerate them here, because (though important) they are, as I said, only collateral to our main subject, which keeps the Jews in prominence. This is the next particular of the prophecy. *Judah shall be saved, and Israel shall dwell safely.* And the fulfilment of it is largely and explicitly connected with the second coming of the Lord. 'Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, the Lord liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.' And again, 'Behold, I will bring it health and cure; and I will cure them, and will reveal unto them the abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first.' And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise, and an honor before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness, and for all the prosperity that I procure unto it.' Jer. xxxiii. 6-9. See also Isa. xiv. 1, 2; and xxvii. 12, 13; and li. 22, 23; and lx. passim;—Ezek. xxxiv. xxxvi. xxxvii.; Hosea iii. 4, 5; Micah iv.; Zech. viii. 22, 23; xii. 6-10; xiv. passim.

As the complete fulfilment of the seventh particular of the prophecy, we read concerning the Lord the King, that in him shall all the seed of Israel be justified, and shall glory. Surely shall one say, in the Lord have I righteousness and strength. This is the heritage of the servants of the Lord, and their righteousness is of me, saith Jehovah. Isa. xlv. 24, 25, and liv. 17.

Where, now, is the harshness, where the enthusiasm, where the inconclusiveness of this line of argument? Where, also, I would ask, is there any other interpretation which deals so fairly with the language of the prophet, not evading or

*If Israel mean the ten tribes, as distinguished from the two, the prophecy is, as we allege, unfulfilled as yet;—if Israel mean Gentile converts, how were they builded at the first?

explaining away a single word, but taking all as it stands; hailing the application of as much of it to Jesus of Nazareth, as the New Testament history literally warrants, and expecting the literal application of the remainder, and the manifested fulfilment of it all, just as the prophet has spoken.

The conclusion, then, which I draw from all this is, that Jesus Christ is the king spoken of in this place by Jeremiah; that at his first coming he laid hold of a part of this prophecy; and that at his second coming he will lay hold of the remaining parts of it: that is, he will reign prosperously on the earth, he will execute judgment and justice in the earth, he will restore Judah and Israel to peace and safety in their own land, and he will be acknowledged and proclaimed by them, with joy and gladness, Jehovah their Righteousness. Permit me here to suggest to any intelligent man who hears me, and does not agree with me, that it will be more suited to the importance and difficulty of the subject, and more becoming his professed zeal for the truth, to construct a grave and deliberate answer to the reasons which I have advanced, than briefly or dogmatically to deny the conclusion which I have drawn.

Communications.

Original.

Israel's Hope—A Short Sermon.

BY R. V. LYON.

'For the hope of Israel I am bound with this chain.' Acts xxviii. 20.

'For we are saved by hope.' Rom. viii. 24.

Deeply beloved by the Father on the account of what his Son has done for you: in calling your attention to this all-absorbing theme, Israel's Hope, in order to proceed correctly, it will be necessary for us to ascertain who are the Israel of God. And this can only be done upon our getting at the primary meaning of the word Israel. And to do this, we must go back to the time when the word was first used. Gen. xxxii. 28. We have the time, and the sense in which the phrase Israel was used. 'And he said, thy name shall be called no more Jacob: for as a prince hast thou power with God and with men, and hast prevailed.' Here we have positive testimony, that Jacob's name was changed to Israel, because he had power with God and men and prevailed. Consequently all those who prevail with God, whether they be Jews or Gentiles, are of Israel.

And with this position, St. Paul fully concurs. Rom. ix. 6-8. 'For they are not all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called: that is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.'

Who are the children of the promise? Answer, (Rom. iv. 11), And he [Abraham] received the sign of circumcision, a seal of the righteousness of the faith, which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also.' (Gal. iii. 7). 'Know ye therefore that they which are of faith, the same are the children of Abraham.' Rom. xiii. 12. 'For there is no difference between the Jew and the Greek, [Gentile:] for the same Lord over all is rich unto all that call upon him.' (Gal. iii. 26-29). 'For ye are all the children of God by faith in Christ Jesus; For as many of you as have been baptized [immersed] into Christ have put on Christ. There is neither Jew nor Greek, [Gentile:] there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.'

Here we have immutable testimony, that all, who believe the gospel and obey it, Abraham's seed, (or the Israel of God,) and heirs of the *kosmos*—the earth restored. Having ascertained who are the Israel of God, we are now prepared

to examine their hope. Hope is a compound of desire and expectation. But a man may desire and not expect; or expect and not desire. But this would not be that to which the apostle refers. It would not be that which is spoken of as a 'good hope through grace'; or 'Christ formed within you the hope of glory.' Where does this hope center? Answer. In the personal coming of our Lord Jesus Christ, and the resurrection out from the dead ones. 1 Thess. i. 10. 'And to wait for his Son [not death] from heaven, whom [he [God]] raised from the dead, even Jesus, which delivered us from the wrath to come. (1 Thess. iv. 13-17): 'But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others, which have no hope. For if ye believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [or go before] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.' (Titus ii. 11-14): 'For the grace of God that bringeth salvation' . . . teaches us to look 'For that blessed hope, and glorious appearing of the great God and our Savior Jesus Christ.' (Col. iii. 3, 4). 'For ye are dead, and your life is hid with Christ in God. When Christ who is our life, shall appear, then shall ye also appear with him in glory.'

Consequently, if Jesus does not come again, we shall never appear in his presence! (1 Pet. v. 4): 'And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.' (Job xiv. 7-15): 'For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.' But it is not so with man! He dieth and wasteth away! Yea, man giveth up the ghost, and where is he? Here Job asks a question: and we will let him answer it. 'As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!' Job asks a second question, and gives the answer to it. If a man *DIE* shall he *LIVE* again? All the days of my appointed time will I wait, till my change come.'

Paul tells what this change is. (Phil. iii. 21): 'Who shall change our vile body, that it may be fashioned like unto his glorious body.' Again, Job says, 'Thou shalt call and I will answer thee: thou wilt have a desire to the work of thine hands.' And according to the testimony of Jesus, (John v. 25, 26), he will answer the Lord from the grave! Consequently his mind must be there. (Isa. xxvi. 19): 'Thy dead men shall live, together with my dead body shall they arise, awake and sing, ye that dwell in dust: for the dew is as the dew of herbs, and the earth shall cast out the dead.'

Reader: doubtless you have stood by the bed of the dying pilgrim, and listened to his death groans! But, glory be unto God! he will come up singing! (Ezek. xxxvii. 1-14) There the prophet in vision saw a valley full of bones . . . bone coming to its bone, sinews and flesh came upon them, and they were covered with skin . . . and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.' Then God gives the Prophet an exposition of the vision, and by it we must abide, or suffer the consequences! Reader, listen to it. 'Then he said unto me: listen to it, Son of man, these bones are the whole house of Israel. . . . Behold, O my people, I will open your graves, and cause you to come up out of your graves,

and bring you into the land of Israel.' (Luke xiv. 13, 14): 'But when thou makest a feast, call the poor, the maimed, the lame, the blind. . . . For thou shalt be recompensed at the resurrection of the just.' (Luke xx. 27-35): . . . 'But they which shall be accounted worthy to obtain that world, and the resurrection from the dead [Greek, out from among the dead ones], neither marry, nor are given in marriage! Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection.' (Phil. iii. 7-11). 'But what things were gain to me, those I counted loss for Christ. If by any means I might attain unto the **RESURRECTION** of the dead:—[Greek, out from among the dead ones] Paul, why are you so anxious to attain unto the resurrection? If the soul is immortal, and at death is carried away by some seraph hand to those starry regions till they have conducted it beyond the bounds of time and space, where it is to sing the conquerors song! Or if there is but one resurrection, as some tell us, you will reach it without this mighty struggle! Reader—we see from the testimony adduced, that all the correct desires and expectations of an Israelite, center in the personal coming of Jesus, and a resurrection out from the dead ones. Consequently the coming of Jesus, and the resurrection, is his hope.

Secondly, Paul compares this hope to an anchor. Now we all know, that an anchor is of no use to a ship's crew, unless they have anchorage ground. We ask where is Israel's anchorage ground? Answer, The earth restored. (Rom. iv. 13, 14). 'For the promise, that he [Abraham] should be the heir of the world, [kosmos, the earth] was not to Abraham, or to his seed, through the law; but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.' (Gal. iii. 29): 'And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.' Now we all know that the law declares that an heir is not an inheritor.—And as Abraham and most of his seed are now dead, and know nothing—consequently they never can come into possession of the promised inheritance, only as they have a resurrection, out from the dead ones. (Matt. v. 5): Blessed are the meek: for they shall inherit the earth! When shall they come into possession of this glorious treasure? David tells us, (Psa. xxxvii. 14, 15): 'It is after the wicked are cut off. [Dan. vii. 18, 27]: 'And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, [not above it] shall be given to the people of the saints of the Most High, and they shall possess it forever, even forever and ever.' (Isa. lx. 13, 18-21). 'The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.' [Earth is the place where Palestine is to be found, and Palestine is the sanctuary.] 'Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified.' [Please read the xxi. and xxii. of Rev.] 'And there shall be no more curse: but the throne of God and the Lamb shall be in it; [the earth] and his servants shall serve him: and they shall reign forever.' Where? (v. 9, 10): 'And they [his servants] sung a new song, saying, Thou art worthy to take the book, and open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and people, and nation; And has made us unto our God kings and priests: and we shall reign on the earth. Glorious hope!

Thirdly, In what sense does this hope save the children of God? From despondency and despair. Job, with this hope, in the midst of his affliction, could cry out, 'O that my words were now written! O, that they were printed in a book! That they were graven with an iron pen and lead in a rock forever! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, [Mount Olivet is the spot—Zech. xiv:] and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another.—Job xix. 24-27.

This hope enabled Paul to exclaim, 'For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.' (Rom. viii. 18.) Again, (2 Cor. iv. 17, 18): 'For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: . . . for the things which are not seen are **ETERNAL!** Again! in speaking of this hope, and of the heirs of the promise, he says, (Heb. vi. 17-20): 'Wherein God, willing more abundantly to show unto the heirs of promise, the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil: neither the forerunner is for us entered.'

To illustrate this text, we will suppose that in yonder harbor a noble ship has just cast anchor. The storm begins to rage—continues to increase—every eye on shore is fixed upon her, waiting with deep anxiety to see what will be her fate! Every gale that blows causes her anchor to take a deeper hold in the earth beneath the angry waves—they see her rising upon the mighty billows—next she plunges between the swelling surges—all is anxiety—the storm abates—the noble ship with her crew remain unhurt. Thus it has been with the gospel ship and her crew while sailing over the tempestuous sea of life, especially in these last days. The blessed Bible being her chart—Hope her anchor—the love of God her main-top-sail—faith her cable-ropes—**JESUS** her Captain, she has been enabled to out-ride the storm! Though the *nominal* church and the world, whilst looking upon the noble ship and her crew with intense solicitude, to see what would be her fate while the storm of fanaticism and persecution was raging, with her sails badly shattered, saw her rising upon the mighty billows, and next behold her plunge beneath the surges, and, as they suppose, sunk, with all her crew, to rise no more.

To their houses of worship they flocked to listen to their pastors, while they attempted to preach a sermon on the death of the crew, and the wreck of the noble ship. But, after they had shed the last tear of joy, ere they were aware, the storm had abated—the ship righted, her sails were repaired, and all unfurled, and a gentle breeze soon wafted her onward over times rough billows, and by faith, her crew, can behold Salem's golden spires, as they rise above the celestial hills of Eden's sunny clime! And soon, she will cast anchor in the broad bay of eternal deliverance! Amen. Brethren, let us obey the injunction of the apostle Paul—'Except ye abide in the ship, ye cannot be saved!'

Now let us apply this subject to ourselves, and see whether we have the hope of the gospel; for if we are destitute of that, though we may have the gift of prophecy, and understand all mysteries, and have all knowledge, and though we may have all faith, so that we could remove mountains, heal the sick, cast out devils, we shall be weighed in the balance and found wanting! Are we earnestly desiring and expecting to see Jesus? Can we from the heart use the language of the apostle—'Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.'

Again, the hope of the gospel is a lively one, or a hope of life and immortality; and he who has it will be alive in the things that pertain to the kingdom of God, at home and abroad, and nothing but sickness or the great distance will keep him from the place where the saints meet to talk about the sleep of the dead, the resurrection, the destruction of the wicked, the saints' inheritance, their coming king, and the preparation requisite to be made, in order to meet him in peace. Reader—is this your course? Again: the nature of this hope is to purify, even as Jesus is pure. Every man that hath this hope in him purifieth himself, even as he [Jesus] is pure. (1 John iii. 3.) Jesus sought not the honors, the fashions, nor the pleasures of this world; he was of no reputation—he was separate from sin and sinners—he sought not his own glory, but the glory of his Father—he was dead to the world, and the world was dead to him! Again: says Paul, 'this hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.'

And wherever you find a man that has got the hope of the gospel, you will find one that is desiring and waiting to see Jesus coming in the glory of the Father, and all his holy angels with him. O ye Christless souls, how will you be able to meet the fiery war-horse and his rider, without the blessed Hope? Abington, Ct. March 12, 1852.

Correspondence.

FROM BRO. D. D. CORCORAN.

DEAR BRO. MARSH:—I feel it a privilege to say to my brothers and sisters scattered abroad, that my faith in the near coming of my dear Redeemer, and the *Life and Death* question, is increasing daily. It is surprising to me that no minister of the blessed gospel of the kingdom of heaven, finds his way to this place. On the contrary we have a host of sectarian preachers, who are leading the people into paths of error and confusion. Yes, the blind leaders are zealously propagating their unscriptural doctrines, opposing the truth, and the people love to have it so. I shall give an instance:

A short time ago I attended a funeral sermon. It was delivered by Mr. Wintworth Hugheson, a Methodist minister, over the body of Mrs. Lockwood, deceased. The minister preached from Eccl. ix. 5. 'For the living know that they shall die.' The preacher in an eloquent manner commenced by trying to prove the truthfulness of the text.

I shall for brevity sake place the doctrines affirmed by the preacher in contrast or opposition to the plainly revealed truth as we find it in the holy scriptures.

MR. HUGHESON.	THE BIBLE.
1. Death is the separation of soul and body.	1. 'For now shall I sleep in the dust, and thou shalt seek me in the morning; but I shall not be.' Job vii. 21.
2. Death is not an enemy to believers, but is the gate to endless joys.	2. The last enemy that shall be destroyed is death. 1 Cor. xv. 26. See Hos. xiii. 14.
3. Although the body of the deceased was present, yet the immortal part, or spirit was then in glory.	3. For in death there is no remembrance of thee; In the grave who shall give thee thanks? Psa. vi. 5.
4. Her spirit was with the spirits of just men made perfect, then a witness that surrounded us and knew what was then and there transpiring.	4. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish. Psa. cxlvi. 4; lxxx. 11. For the living know that they shall die, but the dead know not any thing. Also their love and their hatred and their envy is now perished. Eccl. ix. 5, 6.

He introduced some portions of Scripture to establish his views, as Heb. xii. 1, 24, and Rev. xxii. 9. In citing this last portion of Scripture he wrongly applied to the angel, all the glowing and glorious description of the Alpha and Omega, as recorded in Rev. i. 13, 14, 15. He also cited Eccl. ix. 10, in exhorting his audience to prepare for death. He left out the word *grave*, and substituted the words 'place of existence.' The learned speaker did not know that he was

both taking from and adding to the word of God. If he did he certainly was incurring the divine displeasure of God, as we find written in Rev. xxii. 18, 19: 'If any man shall add unto these things, God shall add unto him the plagues that are written in this Book: and if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of life, and out of the Holy City, and from the things which are written in this Book.' Prov. xxx. 6.

I receive the *Harbinger* weekly, and find much profit and pleasure in reading the valuable communications of its worthy correspondents. I feel happy to hear from many of the brethren. I trust that you may progress in the truth and wisdom until the dear Redeemer shall come. Your very affectionate brother in Christ.

DENIS D. CORCORAN.

Delaware, C. W., Feb. 27, 1852.

FROM MR. M. H. BOTSFORD.

DEAR BRO. MARSH:—The signs of the times bring us to a knowledge that the day of our redemption is very nigh, when we shall exchange this world of sin and sorrow for that glorious inheritance promised us in the gospel of our Lord Jesus Christ. Praised be his dear name for such a reward promised, and left on record for us, and the blessed hope that when the morning breaks, we shall behold the blessed faces of our dear departed friends; not as they left us, worn out with sickness and sorrow; but completely renewed with glorified bodies like unto Christ's. In like manner will all the dear saints meet, who have 'gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, these, standing on the sea of glass, having the harps of God, will sing the song of Moses, the servant of God, and the song of the Lamb.'

With the spirit of truth in my heart, and Jesus for my husband and friend, I shall stand till Jesus calls, *come home.* The tender care of my heavenly Father has been exercised towards me, and my fatherless children in a peculiar manner, since I have been bereaved of my earthly companion. It is not a vain thing to trust in the Lord Jehovah, for in him I find all I have need of. He has favored me with means sufficient to meet the expense of your paper a little longer, and may the Lord help you to fill its pages with present truth, for nothing else will satisfy the 'household of faith, in this late hour of this present dispensation.'

Your sister in Christ coming up out of great tribulation.

MELISSA H. BOTSFORD.

West Meriden, Ct., March 15th, 1852.

BRO. L. ADAMS, Waterbury, Vt., March 18, 1852, writes:

The little church in this place is growing in grace, and the brethren and sisters are encouraged still to labor on in the good cause. There has been some considerable interest manifested of late about two miles from this place, upon the subject of the second coming of Christ, and the result has been that some have sought and found that the Lord is good and gracious. The doctrine of Christ's second coming has not lost its power yet.

OUR YOUTHFUL DAYS.—Youth never comes but once! Hence we should, in our youthful days, improve our time. The sun rises in the east, and rolls on his upward course until noon-time, when he gradually descends and hides himself in the west. So with youth. It rises in the morning of life, and keeps rising until the noontime of life, when old age, with all her infirmities, comes upon us. The youth should not undervalue their days, for the day is coming when all this world's riches would be given for one hour misimproved. Boys, do not mispend your time, but improve every moment as it flies, and you will reap your reward hereafter.

A good man cares not for the reproaches of evil men.

'SPEAK THE TRUTH IN LOVE'—PAUL.

ROCHESTER, SATURDAY, APRIL 10, 1859.

Rules of Discussion.

As a prominent object of the publication of the *HARBINGER* is to obtain correct knowledge of the Scriptures, and as it is open for the free investigation of all Bible doctrines, to avoid all misunderstanding in the matter, on the part of those who may feel disposed to write for its pages, we will state the following rules, which we hope and expect they will observe in their communications.

1. None but BIBLE questions can be admitted for discussion.

2. While a THEORY or PROPOSITION on a certain subject of the Bible is in course of discussion, no other theory on the same subject can be admitted.

3. The plain testimony of the BIBLE and matters of FACT, will ALONE be admitted as EVIDENCE.

4. The LITERAL principle of interpretation must be observed.

5. Objections against a writer's sentiments, must be based on some plain passage of Scripture, fact, or fact.

6. Only two disputants can be heard at the same time, on the same question.

7. Each disputant may speak twice on one point, providing further evidence is presented the second time, or an explanation or correction is necessary.

8. No unkind expressions will be admitted.

Let these rules be carefully observed, and that misunderstanding and unpleasantness that sometimes arise between writers and the editor, and between themselves, will be avoided, lengthy metaphysical litigations will be shunned, and the investigation of the Bible will be both interesting and profitable, and will result in obtaining a more correct knowledge of the truth.

THE ADVENT NEAR

THE prophecies relating to the battle of Gog will next claim our attention; and we inquire, will it take place before or after the advent of Christ? After, is our unhesitating answer; and the following are some of our reasons for this conclusion:

1. In a previous article we have proved that the kingdom will be overturned, Jerusalem will be trodden down, and the land of Palestine will remain under the curse until the times of the Gentiles shall be fulfilled, and His whose right it is shall come. After his advent, the restoration of the land, the city, and the kingdom will take place. Hence if it can be proved that the battle of Gog occurs after the restoration of the land, &c., the conclusion is inevitable, that the battle will be subsequent to the advent. That this will be the order of these great events appears very certain from the following testimony of Ezekiel on this subject. Speaking of the invasion of the land of Israel by Gog and his mighty army, Ezekiel says:

"In the latter years thou shalt come into the land that is brought back from the sword . . . against the mountains of Israel, which have been always waste: but is now brought forth out of the nations . . . I will go up to the land of unwalled villages . . . to turn my hand upon the desolate places that are inhabited." Chapter xxxviii, 8-12.

Hence, the restoration of the land takes place previous to the battle of Gog, which as a matter of course, must be after the advent. Christ comes at the commencement of the times of restitution, (Acts iii. 21,) the battle is after the restoration of the land. The battle is therefore after the Lord shall have come.

2. In our article last week under the caption of this article, we most conclusively proved, as we think, that the *second* and only remaining gathering of Judah and Israel to the land of Palestine will take place after the second coming of Christ. Ezekiel locates the battle of Gog after this gathering has occurred. Hence it will be witnessed subsequently to the coming of the Lord. We will give Ezekiel's testimony on this point:

"And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls and having neither bars nor gates.

"To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land."

"Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God, In that day when my people of Israel dwelleth safely, shalt thou not know it.

"And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army.

"And thou shalt come up against my people of Israel as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes."—Ezek. xxxviii, 11, 12, 14-16.

"And seven months shall the house of Israel be burying of them, that they may cleanse the land." "So the house of Israel shall know that I am the Lord their God from that day and forward.

"And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore did I lay my face from them, and gave them into the hand of their enemies; so fell they all by the sword.

"According to their uncleanness, and according to their transgressions, have I done unto them, and hid my face from them.

"Therefore thus saith the Lord God: Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;

"After that they have borne their shame, and all their trespasses, whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid.

"When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;

"Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

"Neither will I hide my face any more from them; for I have poured out my Spirit upon the house of Israel, saith the Lord God."—Ezek. xxxix, 12, 22-29.

Here we are plainly taught that Gog and his army will 'come up against my [God's] people of Israel,' after they have been gathered from among the nations, and when they are dwelling safely in unwalled villages, enjoying great prosperity. And we repeat, as this gathering does not occur, and this high prosperity does not take place until the great Restorer shall come, the battle of Gog must necessarily be subsequent to the advent.

3. The order of events as laid down by Ezekiel, necessarily locates the battle of Gog after the advent of Christ. We refer to his thirty-sixth and thirty-ninth chapters inclusive. In the thirty-sixth chapter the restoration of the land or 'mountains of Israel' and the gathering of Israel are predicted. The thirty-seventh speaks of the union of the two houses of Israel, under David their king, or Christ, and of the establishment of the sanctuary among them. Then follows a description of the battle of Gog, in the next two chapters. The order here named is in perfect harmony with many other passages of scripture that speak on this subject; hence it strongly favors the position that the battle is subsequent to the advent.

4. We will now examine several other portions of the prophetic writings, to show that they are in harmony with the sentiments we have thus far advanced on the important subject under consideration.

Isa. xi. 10-14. Please read the chapter, and you will see—

(1) That 'a root of Jesse' stands 'for an ensign'—or the Lord comes to Zion.

(2) That the Lord sets 'his hand again the second time to recover the remnant of his people.'

(3) That the envy of Judah and Ephraim departs, or the two houses are united. And—

(4) That they destroy their enemies.

Hence, according to this order, the battle is subsequent to the advent of Christ.

Isa. lvi. 15-19. "For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

"For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many.

"They that sanctify themselves, and purify themselves in the gardens, behind one tree in the midst, eating swine's flesh and the abomination, and the mouse, shall be consumed together, saith the Lord.

"For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come and see my glory.

"And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles."

There can be no dispute about the order of events as presented in this quotation: the battle or destruction of the enemies of the Lord, is subsequent to his coming.

Den. ii. 44. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall break in pieces and consume all these kingdoms, and it shall stand forever."

On this text and the context we remark—

(1) That the kingdoms, symbolized by the toes of the metallic image, are in existence when the God of heaven sets up his kingdom, of which Christ will be king.

(2) These earthly kingdoms are smitten by this kingdom. Hence Christ must come before the smiting takes place, or the battle is fought.

Joel has spoken very distinctly on this great subject. In the fifteenth and seventeenth verses inclusive of the second chapter, Israel is represented as weeping and mourning, which Zechariah gives us to understand will be caused by beholding Christ. (Zech. 12.) Then in answer to their supplications, the following gracious assurance is given.

Joel ii. 18, 19. "Then will the Lord be jealous for his land, and pity his people.

"Yes, the Lord will answer and say unto his people, Behold I will send you corn, and wine, and oil, and ye shall be satisfied therewith; and I will not make make you a reproach among the heathen."

Joel ii. 21-27. "Fear not, O land; be glad and rejoice: for the Lord will do great things.

"Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig tree and the vine do yield their strength.

"Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month.

"And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

"And I will restore to you the years that the locust have eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I sent among you.

"And ye shall eat in plenty and be satisfied, and praise the name of the Lord your God, that hath dealt wonderfully with you: and my people shall never be ashamed.

"And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed."

Certainly these exceeding great and precious promises must have their fulfillment after Israel are gathered to their land, and when the Lord is 'in the midst' of them. Well, after this, the great battle will take place, for the next chapter reads—

Joel iii. 1, 2. "For behold in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,

"I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land."

Joel iii. 9-17. "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men; let all the men of war draw near; let them come up: Beat your plow-shares into swords, and your pruning hooks into spears: let the weak say, I am strong.

"Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord.

"Let the heathen be awakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about.

"Put ye in the sickle; for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.

"Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.

"The sun and the moon shall be darkened, and the stars shall withdraw their shining.

"The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel.

"So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more."

Mark, this terrible battle or destruction takes place, after the Lord has come, for he is then 'DWELLING IN ZION,' and 'roars' from that place, and 'utters his voice FROM JERUSALEM.'

Zech. xiv. The order of events as laid down in this important chapter stands thus.

(1) The Lord comes, and his feet stand on the Mount of Olives, which is before Jerusalem on the east.

(2) The mountain is divided—a certain portion of the land is 'turned as a plain,' 'lifted up,' &c.

(3) Living waters go out from Jerusalem.

(4) Jerusalem becomes a place of safety, and no more to be utterly destroyed.

(5) The Lord is 'King over all the earth.'

(6) Then the great battle follows, which is described thus:

Zech. xiv. 12-16. "And this shall be the plague wherewith the Lord shall smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

"And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor.

"And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

"And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as his plague.

"And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles."

In harmony with this view of the subject is the following declaration. "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen and faithful." Rev. xvii. 14. The Lamb must come before this war of the ten kings can be waged against him.

Rev. xix. In this chapter the marriage supper of the Lamb is first described, which will be celebrated after the Lord shall come; then the following description of the battle of the great day, is given.

Rev. xix. 11-21. "And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

"His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself.

"And he was clothed with a vesture dipped in blood; and his name is called The Word of God.

"And the armies which were in heaven followed him upon white horses, clothed in fine linen white and clean.

"And out of his mouth goeth a sharp sword, with which he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the wine press of the fierceness and wrath of Almighty God.

"And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS.

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God.

"That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

"And the remnant were slain with the sword of him that sat upon the horse, whose sword proceeded out of his mouth, and all the fowls were filled with their flesh."

A much greater amount of Bible testimony might be given to prove that the battle of Gog, Armageddon, of the great day, or of God Almighty, will be fought subsequent to the coming of the Lord of glory; but what we have presented is sufficient to satisfy any mind ready to bow submissively to the plain word of the Lord. Hence so far as that class of prophecies is concerned which relate to this battle, the next event to be looked for in their fulfillment is the coming of the Lord. Mark, we now speak of that class of prophecies, which relate to this great battle. We are aware that there is another class of prophecies (which we design to notice hereafter), that relate to the present and future condition of the nations, which warrant us in looking for certain events to transpire before the coming of the Lord. But those events will be of such a character as to make it possible to have them take place in so short a time, as not to preclude the idea that the coming of the Lord is near. In reference to the prophecies now under consideration, the following is the best light we have, at present, relative to the order of the great events yet to occur. We would not be too positive in our statements, for we may be mistaken in defining the precise order of these stupendous events.

(1.) The Lord will come in power and great glory, with all the holy angels, into mid heaven, where all the resurrected saints and the changed righteous will meet him. 1 Thess. iv. 16, 17.

(2.) The sign of the Son of man that will precede his coming, the shout that will break from the opening heaven, as he comes; the voice of the archangel and the trumpet of God that will be heard from pole to pole; the shaking of the powers of heaven; the opening of the graves of the righteous; the flying through the heavens of angels to gather the elect; the ascension of the saints to meet the Lord, and the actual appearance of the Son of man, surrounded with all his heavenly train, and the bright and burning, flashing glory that will encircle him—will constitute a scene that will cause the great and mighty men of the nations, and all men, both bond and free, to tremble, mourn and wail! On thus beholding the Messiah, will not blindness be removed from Israel, (as it was from Saul of Tarsus,) and the honest among them acknowledge him as such, and truly mourn on account of their unbelief and sins? (Zech. xii.) Will not the nations then, (like the Egyptians,) not only be made willing by these grand and terrible scenes, to let Israel go, but will they not furnish all the means at their command to aid them to return to the land of their fathers, with all their riches? Isa. lx. 9; lxvi. 20.

(3.) In the mean time will not the Lord with all his saints or holy ones descend to Jerusalem (Zech. xiv. 5,) to destroy his enemies that he may find there, to cleanse the sanctuary, remove the curse from the land, to make it a suitable place to set up his kingdom, and for the reception of the remnant of Judah and Israel?

(4.) Under the special blessings of the Lord, and his personal administration, would soon be witnessed that high state of fertility, prosperity and glory of the city and land, so vividly described by all the prophets who have spoken on these times of restitution. Springs will then break out in the desert, the wilderness will blossom as the rose, the land will become as the garden of Eden, the people will dwell in unwalled villages, possessing all the blessings of Eden restored, and peace and righteousness will be the law that will go out from Zion, the place of the throne of Jesus, the king of the whole earth.

(5.) The terrific scenes of the advent being past, many of Israel being gone from among the nations, and they greatly impoverished by the vast sums of silver and gold taken by Israel; they having a knowledge of Israel's apparent defenceless condition in their own land, and their abundance—might not Gog and his numerous confederates with their mighty armies, in their blindness and madness, go up to take a spoil and be destroyed on the mountains of Israel, as described in the thirty-eighth and thirty-ninth chapters of Ezekiel? This destruction, we think will constitute the battle of Gog, or the battle of Armageddon, or the battle of the Great Day of God Almighty; and will result in breaking the power and humbling the pride of earthly despots, and in causing the world to bow submissively to the supreme law of the King of Zion. Then the nations will learn war no more, and peace and joy, and glory will fill the world, 'Thy kingdom come.' Amen.

A RARE CHANCE.

We will send the remaining numbers of this volume, (which are now nine,) and the next volume of fifty-two numbers, to any person who will send us two dollars. This is a very fair offer, which doubtless will be accepted by many, if our agents, and present patrons will be active in making it known to those who would be likely to accept it, should it be presented to them.

Will you see what you can do in this matter? Let every one try.

WE had a very interesting season last Lord's day. Bro. Cook preached twice, the Supper was eaten, one was baptized, and a reviving conference closed the services of the day. Bro. Cook is now at Danville, attending a conference, which we hope will result in much good.

PALESTINE.

F. W. Holland's Lecture—Interesting Facts relative to the Jews and the Land of Palestine.

On the evening of March 30, we had the high satisfaction of listening to a very interesting lecture from Mr. F. W. Holland, a learned Unitarian minister, who in company with Dr. J. C. Smith, visited Egypt and the Holy Land A. D. 1851.

A few things noticed by Mr. Holland, in which we felt deeply interested, we will mention. He said that the fertility of the country (Palestine), has utterly passed away, in comparison, as we understood with its original fertility; thereby confirming all previous authentic accounts, that the curse is yet heavily upon the land.

He also said that the Jews in Palestine could not be easily approached by Christian missionaries, and that they were exceedingly hard of conversion to the gospel of Christ.

In Palestine and the surrounding countries, he estimated the number of Jews to be about 1,500,000, who are now looking for the Messiah, and stand ready to possess the land of their fathers, whenever a favorable opportunity presents itself. And such is their faith on this subject, that in making contracts, if not over a week's continuance, they consider them binding with this provision, 'IF MESSIAH DOES NOT COME BEFORE THAT TIME,' and disannul them!

Why, we ask, is this strong faith thus manifested at this time by this people? The only rational answer is—the prophecies of the Old Testament produce it. This interesting circumstance should greatly strengthen the faith of Christians that the coming of the Lord is near; and should cause them to imitate the example of these Jews, in transacting all their business in reference to that grand event.

The next day after hearing Mr. Holland, we addressed to him the following inquiries:

"Mr. Holland:—After listening to your interesting lecture last evening, I am induced to make the following inquiries:

"1. How many Jews are there in Jerusalem? And how many in Palestine?

"2. Has any special gathering of the Jews to Palestine taken place very recently?

"3. Have the former and latter rains returned? or been more regular in their seasons, for a year or two past, than previously? And,

"4. Has the curse or barrenness of the soil in any degree been removed from the land of Palestine?" Yours, respectfully, J. MANSIE.

"F. W. HOLLAND."

To this note, Mr. Holland promptly and kindly gave the following reply:

"Rochester, N. Y., April 1, 1859.

"DEAR SIR: I am afraid what I have to say in reply to your favor of March 31, may prove of little value; but I fear to speak confidently where intelligence is so inadequate and reports so contradictory as throughout the Levant—and the consequent reports of travelers so various and sometimes so absurd.

"As I met in different parts of the East Jews whose faces were set to Jerusalem, as I know that almost none who go there in advanced years from motives of piety ever return, as I found from every quarter the same report of the increase of this class of population in Syria, as the cities they most frequent (Jerusalem, Tiberias, Hebron and Safet), are growing in numbers, it is fair to presume that for centuries there have not been so many of the ancient faith in Judea as at present. But you cannot obtain any trustworthy statistics—the Ottoman government itself only guesses at the numbers of its subjects; and where a sect are a mark for taxation and oppression, as the Jews always have been, in recent times, there would be abundant reason to conceal the true amount of taxable matter.

"But, this fact is conclusive: Jewish privileges have been immensely increased of late; hardly any restraint is put upon their erection of synagogues: a famous old synagogue of theirs has been recently re-erected.

"Jerusalem itself is more flourishing than travel-ers lead one to suppose. I saw some buildings in process of erection. I found the bazaar quite busy and well supplied; and there must be ten thousand resident Jews—perhaps twelve thousand: certainly half the population of the city.

"I think there are no special gatherings of this class about this time—but a general desire to be near the Valley of Jehoshaphat, alive or dead, leads every devout Jew who can obtain the means, to desire to live in the Holy Land.

"I could not find that anything precisely like 'early and latter rains' existed: the whole season while I was in the country was the rainy one; but the rains did not continue more than three or four days at a time, though the country was drenched, the rivers swollen, and traveling a little perilous on that account. It was the general seed time, while at Samaria and Damascus they had not finished gathering the olive harvest.

"I believe that Providence has acted through human instrumentalities in cursing the land with barrenness, as it did with leading the inhabitants into captivity. Large tracts in Egypt have been depopulated and so become desert, simply for want of care; while far greater regions of sand have become ex-quisite gardens simply by irrigation. I trace the present desolation of Palestine, first, to desertion of its inhabitants. And that desertion—but, more specifically, to the capricious robberies of the Arab and the systematic spoliation of the Turk. It is hardly too much to say that the Sultan has not a truly honest Pasha; and the astonishing fact is, that the short-sighted Moslem ruler cares not at all for robbing the agriculturist of any future means of production, and himself of prospective riches.

"I regret that my Journal is not at hand to satisfy you more entirely with such facts as I obtained. Very respectfully yours,

"F. W. HOLLAND."

On this candid statement, (for which we tender Mr. Holland our thanks,) we will only say, that it is in harmony with all other reliable evidence in regard to the fact that Jerusalem is still trodden down of the Gentiles; Palestine is yet fully under the curse; the former and latter rains have not returned; there has been no special gathering of the Jews to that land, and the only change in their condition is—their religion is more freely tolerated, and they are more confidently looking for the coming of the Messiah than formerly. Hence we are strengthened in the conviction, that there will be no change for the better in either the city, land, or people, until the Lord shall come and effect it.

QUESTIONS.

1. If the type—the Seventh Day Sabbath—belonged to the week, why does not the antitype—the Seventh Thousand year day belong to the week of which would be called 'this world,' of which Jesus said, 'My kingdom is not of this world?' John xvi. 26. With this view how can Christ consistently be crowned king until after the thousand years of Rev. xx.?

2. If the saints reign as kings on the earth during the thousand years, how can it be proved, when Rev. xx. says nothing of their being kings at that time? If you will compare Rev. v. 1-10: 'Him that sat on the throne . . . and had made us unto our God kings and priests: and shall reign with him on the earth . . . round about the throne . . . and the number of them was ten thousand times ten thousand, and thousands of thousands,'—with Rev. xii. 9, 10: 'The ancient of days did sit, whose garment was white as snow, . . . his throne . . . thousand thousands ministered unto him, ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.' Rev. xx, 11, 12: 'And I saw a great white throne and him that sat on it . . . and I saw the dead, small and great, stand before God: and the books were opened.' I think you will see that by the numbers of the books that the saints do not begin to reign on earth as kings until after the thousand years, and the judgment.

3. Does the judgment begin or set until after the books are opened and the dead are raised—after the thousand years? Rev. xx. 11, 12; Dan. vii. 9, 10.

4. If Peter's thousand years are the same time as Rev. xx.—will you please harmonize them with the same events for I cannot.

5. Who are those found written in the book of life at the end of the thousand years?—(Rev. xii. 14,) who John saw among the dead stand before God—unless it be some of those who were to live again, (verse 5,) and were righteous, when the souls of them were beheaded or martyred live alive? Will you please correct my error in this belief, if I am wrong, for I wish to be found right.

6. I believe that you admit that 1 Cor. xv. 24-28, refers to the same time as Rev. xx. 6. If so, how does Christ reign this thousand years? As a great High Priest, (Rev. xvi. 6; Heb. iv. 14; vi. 20; vii. 24-26;) in which character he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. 1 Cor. xv. 26.

Now what death may this be? If literal death, then endless misery must be true; or Universalism, if it is the carn

kingdom will be the God of heaven set up a kingdom. (Dan. ii.) Christ will be the king of that kingdom. Then he will rule in the midst of his enemies, (Psa. cx., 2) and they will make war with him (Rev. xvii. 14) but he will overcome them (Ezek. xxxviii., xxxix.) for he is King of kings and Lord of lords, and those with him are called, and chosen, and faithful. Amen.

We hope this answer, though necessarily brief, will be satisfactory to Bro. F. If not, when we have more time to bestow on the points to which his questions refer, we will endeavor to speak more at length on the subjects named. This is the best we have time to do now.

CANADA ACCOUNTS.

The following is a list of our dues from subscribers in Canada West, who are owing over two dollars each. It is more than we feel able to lose. Will each subscriber pay the sum set opposite his name? And will our agents and brethren in the vicinity of these subscribers interest themselves in endeavoring to collect these dues? All mistakes will be cheerfully corrected.

C. POWLEY, - - -	Kingston, - - -	\$5.30.
T. I. W. MEYERS, - - -	River Trent, - - -	6.80.
T. HAWLEY, - - -	Fingal, - - -	8.65.
H. J. SHEARS, - - -	Consecon, - - -	2.15.
J. BULLON, - - -	Bowmanville, - - -	3.55.
I. PARNELL, - - -	St. Catharines, - - -	2.20.
L. HILBURN, - - -	Mariposa, - - -	2.10.
L. LEACH, - - -	Brooklyn, - - -	4.65.
C. OSBORNE, - - -	Oshawa, - - -	3.55.
B. ROW, - - -	" - - -	3.75.
W. ELCOCK, - - -	Hecks Corners, - - -	4.25.
A. KEARNS, - - -	" - - -	2.75.
J. BARNARD, - - -	North Augusta, - - -	2.45.
T. SHIRLINGTON, - - -	New Aberdeen, - - -	4.25.
MR. BRENTON, - - -	Bellefleur, - - -	2.80.
C. JOHNSON, - - -	Dunville, - - -	2.15.
W. MCNEILL, - - -	Spencerville, - - -	2.40.
TOTAL, - - -		\$62.75.

MILLENNIAL HARP—PRICE REDUCED.

Such arrangements have been made with the printers of the *Harp*, as to enable us to offer the balance of the edition at the following reduced prices:

Single copy, forty cents in sheep, and fifty cents in morocco; and twenty per cent discount at wholesale to agents.

Harp now in the hands of agents may be sold at these prices, and deduction accordingly will be made in our charge for them, when we are informed how many, and what kinds were on hand when the prices were reduced.

We hope the friends of *Harp* will now take an interest in introducing the *Harp* into those congregations where it is not now used. No one can now complain at the price, and as to matter, all who have examined it from whom we have heard, pronounce it the most choice collection of hymns now in use.

Its mechanical defects will be remedied in another edition, which we intend to publish as soon as the demand for the work, and our means will warrant us in doing so. And we promise to all who will purchase the present book, that when we publish the new edition, we will either take their old book at the new it shall then be worth, in exchange for a new one, or we will put the new one at cost to them. This is fair; and by complying with these terms, our friends may have a book at once in which they may sing with the *spirit* and with the *under* standing, with no pecuniary loss to themselves, and at the same time they will aid us in getting out another and more perfect edition, which we cannot do very soon, if the present work is not called for.

Our brethren west have very generally patronized the work, hence these remarks are specially designed for the brethren east, and we hope they too, will interest themselves in this matter, and send their orders for the *Harp* without delay.

For the sake of the cash, which we very much need now, we offer to send six copies of the *Harp* bound in sheep, or five bound in morocco, for two dollars; and any larger number at the same ratio. Let individuals and churches unite in this matter, and send on the cash, and in return receive the *Harp* at this very low price.

We make the same offer to all of our agents who have the *Harp* now on hand. If they will pay us immediately for those not actually sold, they shall have them at these prices. Let us hear from you all soon.

Those who order books to be sent by mail, should enclose, besides the pay for the books, enough, either in postage stamps or money, to pay the postage, as all books and pamphlets have to be paid.

W. H. DOHERTY.—We learn by a pamphlet recently laid on our table, that this pious and talented minister has been driven from his pulpit in the Unitarian church in this city, as his pamphlet, allegories, by the combined influence of 'Intolerant fanaticism, roundism, rumism, infidelity and pride.' These agents Mr. Doherty opposed with the plain, practical truths of the Bible; but they had too strongly

entrenched themselves in the church, and therefore prevailed against him. He has commenced a free meeting in Concert Hall, where he invites all the friends of good morals and pure religion to join him in his commendable efforts to do good. May he prove a blessing to many who may sit under his efficient ministry.

To Correspondents.

M. J. W.—It is too imperfect for publication. T. B.—The marginal reading of Hosea iv. 6 makes the meaning plain. Instead of 'my people are destroyed,' it reads, are 'cut off.' John x. 1, 9, are highly metaphorical, and teach that Christ is the true Messiah, and only Savior of perishing mortals. M. H. S.—Psa. civ. 30 simply teaches the creation of beasts, for that is the word used, and is of different significance from the word resurrection.

J. S.—If the seventh day is not required to be kept as the Sabbath by Christians, (and we know it is not,) you are not 'safe in keeping it,' for it is a part of the Mosaic law, and those who seek to be justified by it, are 'fallen from grace.' We are not safe in departing from the word of God. We are deeply sensible of the responsibility of our calling—hence we kindly but faithfully warn you and others to be aware how you are ensnared by the errors now being propagated by the Shut-Door Sabatarians. 'Let no man deceive you.'

W. HELM.—Your suggestions are good. We had come to the same conclusion before receiving your note, and besides, it has long been a settled principle with us, not to make the *Harbinger* subservient to such individual matters.

THE SABBATH.—The article on this subject is necessarily laid over this week.

GREAT CONSUMMATION NEAR!

Universal Testimony!

A week ago last Sunday evening, Dr. Baird, whose lecture on the present state of Europe and sermon on Catholicism were noticed in the *Harbinger* last week, delivered a discourse in this city on the general state of Christianity throughout the world. Few, if any, are better prepared to speak on this subject than Dr. Baird. We should be glad to present his entire discourse; but we can only report it from the scanty notes we took at the time. On this subject, Dr. Baird is more to be admired as a witness than as a logician; as his specific conclusion seemed not at all to follow from the ample and valuable testimony he produced.

He said in the outset—'No well informed man can look upon the world as it is, without coming to the conclusion that some great consummation is about to take place! I. Perhaps very few men, if any, are better able to state the opinion of the well-informed men of our age on this matter than Dr. Baird; and this statement is equivalent to saying, that it is the universal opinion of the well-informed that some great consummation is about to take place. In making such a statement Dr. Baird is by no means peculiar. We hear the declaration of this opinion from every quarter. In 1845, Dr. Lyman Beecher proclaimed it in London, the world's metropolis, in the world's Evangelical Convention. Go where you will, you hear it from every pulpit; you hear it in almost every social christian meeting; it is talked of in almost every private christian interview. It is not confined to Christians; the Jew and the Turk and other religionists are of the same opinion; yea, politicians too, are expectant, from the kings and presidents through all the civil hosts, a feverish 'looking for' prevails. All, all join in proclaiming the great consummation near! With such testimony, it would be mad to doubt. It is here! Its gloom or its glory is about to swallow up all things human. But in what will that consummation consist? This is the question of our age, its nearness being universally conceded.' The answers to this question make a perfect Babel. Most men seem to act and talk as though they supposed they could make that consummation about what they pleased to fancy or wish it to be. But, to realize all their theories, would require a countless number and variety of consummations, all at the same time. But this is impossible: the consummation is one and universal: so the devotees of each theory believe. Only one, if any, of these theories, as such, can be true; though, doubtless, each has some truth; as that it shall be a happy state—a period when the true and the right shall prevail in religion, morals and government.

But to the discourse, Dr. Baird felt encouraged to hope for the success of Christianity in evangelizing the world. To show its present

strength, he stated that one-third of the inhabitants of the world were professedly christian, that is, some over 300,000,000. In this number he reckoned fifty-eight millions in North and South America, which comprises the entire population of these two continents, except about two millions of Aborigines and Patagonians, who are savages; the population of the United Kingdom of Great Britain, 154,000,000; that of Russia, 60,000,000; and the remainder he made out in other Protestant, Catholic and Greek governments, and the christian sects of the East.

He distributed these three hundred millions of christians as follows: From one hundred seventy to two hundred millions of Catholics; eighty to eighty-five millions of Protestants; sixty million Greeks, and sixty-five or seventy millions of the oriental christian sects, such as Nestorians, Armenians, Copts, &c.

Such are the forces in the field; and, studying their nature and movements, the Doctor predicts such a triumph of christianity as to bring in the great consummation in less than three hundred years, (as he was understood to say.) He said that there were at present 1400 or 1500 missionaries alive and in the field, and that more than 2000 have been sent out within the last fifty years, and that they had made their way with the Bible into almost every nation. This is certainly gratifying to every christian heart; but does it warrant Dr. Baird's conclusion? We think not. He stated that Christianity, from its small beginning, conquered the Roman empire, the most powerful that had ever existed, having 120,000,000 of inhabitants, in three hundred years. Hence he inferred that Christianity, with its present appliances, might conquer the world in an equal length of time. The question naturally arises:—Would the Doctor have Christianity conquer the world as it conquered the Roman empire? If it does, what kind of a millennium shall we have? Why, a millennium of Roman Catholicism!—a repetition, universal, of the glorious night of the middle ages, when the real christian everywhere shall be the lawful prey of the nominal, whose martyrdom shall be deemed an imperative necessity to free the church from heretics and preserve its quiet.

But, lest this may seem an unfair conclusion from the Doctor's premise, let us look at the relative strength of the forces in the field, and see if that does not necessitate the same conclusion, leaving out the idea of extraordinary divine intervention. He represented all, except Protestants, as needing to be converted; and there are only 80 or 85 millions of nominal Protestants. But a large majority of these even, must be omitted in estimating the effective force of Christianity. But suppose there are 50 millions—the whole number of Protestants, according to Archbishop Hughes—real christians: what are they doing, and what are they likely to do? In the first place, they are divided into a multitude of belligerent sects, spending by far the greatest share of their strength, directly or indirectly, upon each other. They do not convert the communities in which they are located; they not only neither destroy vice, and crime, and the varied forms of irreligion, nor stay their progress, but these are actually on the increase in a greater ratio than the increase of the population, or the increase of Protestant converts.—Roman Catholics, it is said, notwithstanding their crippled condition, are increasing more rapidly, even in Protestant countries, than all the Protestant churches combined; and for their conversion a society has been formed, of which Dr. Baird is an agent. Paralyzed and overwhelmed as these Protestant churches are at home, and sinking in point of piety in their own membership, as they confessedly are, what can they do for the remaining nine hundred millions of the inhabitants of the world? What are they doing? Why, they have done a good deal in printing and circulating the Bible, and in sending out missionaries. But the Roman Catholics outstrip them also in the foreign field, and make converts more rapidly than they all. South America is almost entirely Catholic; so of Mexico, Central America, and the West Indies, and

nearly the same can be said of British America; and if we look to Africa and Asia, and the insular world of the vast Pacific, wherever they have been rescued from positive barbarism, the picture is not improved. Such is the present condition of that christianity which Dr. Baird and many other good men expect is about to achieve the conquest of the world. It has toiled with invincible energy, though all kinds of adversities and against every conceivable foe, for 1800 years, and now not a moiety of 50,000,000 (perhaps not more than one 20th of this number) can be reckoned as its real votaries—while Roman Catholicism, its most inveterate foe and rival, starting full three hundred years later, now numbers its two hundred millions, saying nothing about its main offshoot—the Greek church—numbering sixty millions, and other, in the main, merely nominally christian sects in the East and elsewhere.

In view of all these facts, what well informed man can consistently expect that pure christianity will ever, by the agencies that have been and now are employed, become universally prevalent, not to say absolutely universal, so that 'all shall know the Lord from the least to the greatest'?—Suppose civil liberty and popular education were enjoyed by every nation: would this produce it? Let the pauperism and crime of England, the slavery and worldliness of the United States, the neology—alas infidelity—of Germany, and the everywhere increasing numbers of Catholics, answer. No, this can not be: there is no promise from God that christianity shall in this way conquer the world; but the Scriptures abound in testimony to the contrary, assuring us that the last days should be perilous times on account of the prevalence of wickedness, that they should be like the days of Noah and Lot—intolerably corrupt, requiring the direct intervention of God to save the remnant of his faithful people from being overwhelmed by the increasing flood of wickedness. The gospel was to be preached in all the world, for a witness; and its ministers were promised the favor and aid of its Author even to the end of the age; but the conquest of the world was not promised. On the contrary, its adherents are represented as a small minority, as the wheat to the chaff, as suffering and being persecuted, and enduring the trial of their faith among unbelievers and scoffers throughout this age, until the personal return of their Lord for their deliverance and the punishment of their enemies.

The testimony of Drs. Baird and Beecher, Prof. Bush, and a host of others, whose opinion is founded on the prophecies and the signs of the times, that the great consummation is near, is valid, although the kind of a consummation they look for is impossible in the light of scripture and the very nature of things. Let us heed their testimony on the time; for here they are competent witnesses: though they differ slightly in details, they agree in bringing the great event which is the burden of the prophecies, to our very doors. This should stir us up to inquire with all diligence as to the nature of that event and our preparedness for it. The Scriptures abundantly assure us that that great consummation will be effected by the personal return of the Lord Jesus Christ, and that the glorious age before us will be distinguished by his personal reign. With christians this should be now emphatically the great motive—THE LORD IS COMING! Reader, are you ready? C.

FAMINE IN EUROPE.—The accounts from Poland, says the correspondent of the *National Intelligencer*, are most distressing. In the Carpathians people are literally starving. There is no bread at all. Similar accounts arrive from Posen, Westphalia, Greis, the Tyrol, Cassel, Neiderlausitz, &c. With misery, crime and excess are frightfully increased, and something very nearly approaching to anarchy is raging in the districts most affected by the famine.—*Democrat*.

A righteous man regards the life of his beast, but the tender mercies of the wicked are cruel.

Obituary.

MISS SARAH HOLLESTER, eldest daughter of our sister in Christ Mrs. Hollister, died at the residence of her widowed mother in Canandaigua, N. Y., March 24th. The funeral service was attended by a good congregation, in the Baptist place of worship. The words chosen as appropriate to the feelings and faith of the family and of our amiable sister deceased, are found in Rom. xiv. 8, 9: 'For if we live, we live unto the Lord—or whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's.' For to this end, Christ both died, and rose, and revived, [lived again, forever—Rev. 1. 18], that he might be Lord both of the dead and living.'

The beloved, standing in Christ, is, whether suffering in the vale of sorrow, or soaring on the mount of glory, contemplation—whether honored or dishonored—alive or dead—all is well with them! Their risen Lord will come. He will send out his gathering angels, and surely assemble them to Mount Zion—to constitute his 'first born'—his honored associates in regal and sacerdotal dignity. 'They shall reign with Christ a thousand years.'—Rev. xx. 4-6.

Our deceased sister was much beloved as a worthy member of the body of Christ. My acquaintance with her widowed mother and family, has been limited, but pleasant; and I was glad to have the privilege of sympathizing with them in this bereavement. Sister Sarah had been a great sufferer for eight years; and longed to 'rest' till the resurrection triumph shall sound to call 'the household of faith' to meet their Lord in immortality. The widowed mother and family were comforted with these words: 'I Thess. iv. 13-18. The blessing of the Lord rest on them. Amen. J. B. C.

DIED, in Buckland, Mass., March 18, of consumption, ST. ELYNA S., wife of Bro. Baxter R. Fellows, aged 33 years.

This dear sister had been a follower of the Lord for a number of years. She became interested in the second advent in the early part of the movement, and has, with her husband, been looking with interest to the signs of the times, and led to rejoice as she saw the day rapidly approaching, when the lovely face of Jesus would be unveiled, the dead hear the voice of the Son of God and come forth, and angels gather the saints from the four winds, and the inheritance ushered in, and the meek with Jesus reign on earth forever. These truths, with the sleep of the saints, and the death of the wicked, cheered her amid earth's cares, temptations and sorrows, and enabled her to rely with confidence on the Lord for grace, till she fell asleep in Jesus.

She remarked, 'that she should sleep till the resurrection, but the sleep would be short.' She was a firm believer in the sleep of the saints, and conversed freely, I was informed, on the subject, as though infinite wisdom had devised the plan just right: that it developed a beauty, harmony, and crowned the resurrection with glory that could not be seen by any other view.

The readers of the *Harbinger* will recollect reading some of her poetry. In Vol. xviii, No. 11, is a piece on Prayer, that seems to breathe out the feelings of her full soul.

How sweet the hour—how fraught with heavenly bliss,
When, bowed in secret, free from worldly care,
With confidence we seek our Father's face,
And pour our hearts in grateful, fervent prayer.
The fourth verse permit me to quote:

'To meek submission to his holy will,
Our only wish we cheerfully resign;
His blissful presence in our hearts we feel—
What better bed—'tis peace—'tis joy divine.'

Little did she think when penning those lines, her dear companion when she would slumber in the dust, would test the truthfulness of the above sentence. May we have grace sufficient to say—

'Submit to God's holy will,
What'er betide—'tis peace—'tis joy divine.'
In Vol. xviii, No. 12, is a piece of her poetry headed—'The Christian's Choice.' It shows that her affections were not on 'California gold.' Nay—

'Pearls that deck the ocean's bed,'
Neither—
'Gorgeous robes of wealth and pride,'
'But there's a robe that Christ will give,
Which makes us meet with him to live,
In Eden's blissful bowers.'

She looked for riches, but not in this corrupted earth. She desired her body decked, but not with corruptible things. She expected a robe of righteousness, but not at death. The coming of the Lord was the object of her affections, and the event that must be witnessed to gain life, immortality, glory, honor, or the inheritance. So she viewed it—and it is truth.

A husband and three children (the youngest three months old) with a large circle of relatives, are left to mourn their loss. Some of them sorrow not like those that have no hope. O, that God would sanctify this affliction to all—especially our brother, and speedily swallow up death in victory, and wipe tears from off all faces. Amen.

The writer addressed a large and attentive congregation in the Baptist house from Isa. xxv. 6-10.

May the word do the people good, by leading them to seek life through Jesus Christ.

W. PRATT.

The poetry is necessarily left out.—E. D.

Obituary.

"Thou which sleep in Jesus will God bring with him."

MISS SARAH HOLLESTER, eldest daughter of our sister in Christ Mrs. Hollister, died at the residence of her widowed mother in Canandaigua, N. Y., March 24th. The funeral service was attended by a good congregation, in the Baptist place of worship. The words chosen as appropriate to the feelings and faith of the family and of our amiable sister deceased, are found in Rom. xiv. 8, 9: 'For if we live, we live unto the Lord—or whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's.' For to this end, Christ both died, and rose, and revived, [lived again, forever—Rev. 1. 18], that he might be Lord both of the dead and living.'

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May the word do the people good, by leading them to seek life through Jesus Christ.

W. PRATT.

The poetry is necessarily left out.—E. D.

PITCHING TOWARDS SODOM.—The Christian man, who sacrifices principle to interest, and who makes the law of the Lord a variable thing, is pitching his tent towards Sodom. A gentleman, an elder of the Presbyterian church some years since, opened a hotel in a country village. He did it to support his family, and it was right; but then to secure custom he departed from Christian principles, and kept an open bar. In a few years he died, leaving a widow and several sons. The hotel was kept up, and his sons attended at the bar. The sons of that man all became drunkards, they squandered his property, and his widow is now sustained by the benevolence of the church. He was a good man; but he pitched his tent toward Sodom.—*Temperance paper*.

Appointments.

Bro. J. C. Bywater.
Auburn, Sunday, April 11.
Bro. J. N. Loof borough.
Nicholson's Schoolhouse, (three miles north of Geneva), Sunday, April 11.
Chester, " " " 18.
Bristol Center, Monday eve, April 19—
and through the week.
Honeyey Flatts, Sunday, " 25.
Honeyey Falls, Tues. eve, " 27.
Cooper's Schoolhouse, six miles north west of Canandaigua, Sunday, May 2.
Will Sr. Powers give notice.

Bro. R. V. Lyon.
North Windham, (in the Free Meeting House), Sunday, April 11.
Warehouse Point, " " 18.
The above appointments will commence at 10 A. M.

Bro. W. Sheldon.
Montague, (on the Ride), Sunday, April 11—
[Will Dr. Moses please notify Mr. Cox by letter.]
Log Schoolhouse, Tuesday, April 13.
Moor Schoolhouse, Wednesday, " 14.
Mountain, Saturday, " 17—
and over Lord's day.
Matilda, Tuesday, " 20.
Canton, N. Y., Sunday, " 25.
Meetings on Lord's day, will commence at 10 A. M.; on week days, at 7 P. M.

A General Conference.
Of the brethren in the western states, is appointed to be held in Jeffersonville, Ind., to commence on Thursday (15), before the 3d Sunday in April next. A general attendance is solicited.

A Conference.
Lord willing, will be held at Dansville, Liv. co., N. Y., beginning Thursday evening, April 8, and hold over Sunday. Bro. Cook and Bywater will be present to preach the Word. All are invited to attend.

BUSINESS ITEMS.
ALEX. HAWKEN.—Please give us your address.
A. M. LORING.—You have paid to whole number 430.
H. HEYNS.—The balance is \$18.46. 'E. W.' in 431.
S. DARLING.—You will see from your receipt that you have paid about eight months ahead.
W. A. CHASE.—See receipts in No. 431.
W. S.—George Durkee owes \$2.50.
H. D. GOODWIN.—Your paper was ordered to be stopped, we think, by the postmaster; we cannot say positively. It was doubtless a misunderstanding.

C. N. CROUCH.—It was a mistake. See receipts.
C. W. R.—We cannot tell why the *Harbinger* is so long in reaching you: it is mailed regularly Thursday afternoon.

Receipts for the Harbinger.
The whole No. to which each has paid follows the name:
Geo W. Dawley 454, E. Parish 450, H. Greenleaf 446, Alon Guthrie 390, J. Thorp 421, C. N. Clough 442, W. I. Ripley 442—\$1.00 each.
S. D. Ostrander 442, S. Darling 477, S. Garfield 482, N. Stevens 428, William Brayton 494, R. Ives 442, Levi Mussey 481, Edwin Towne 442—\$2.00 each.
D. T. Taylor Jr. 395, B. Martin 425—\$3.00 each.
R. T. Young 465, \$4.00.
William Mosley 466, 50 cents; William Forrester 466, \$1.42; C. M. Reynolds 395, \$1.50; Mrs. E. Kelly 441, 75 cents.

BOOKS SENT.—William Sheldon, William Forrester, H. Collins, C. M. Reynolds.

Letters.
G. Needham, J. Wilson, Allen Hawken, O. Thayer, G. T. Adams, B. Kent, H. Heyns, W. A. Chase, H. D. Noyes, J. Eccles, T. J. Harris, A. Cory, H. T. Ross, Mary K. Chapman, E. Archer, E. L. Soule, H. D. Goodwin, W. A. Morse, H. Putbaugh, T. Mitchell, L. D. Marsh, W. H. Lawrence, H. Brew, A. Fries, E. Finn, W. Pratt.

Belinquents.
If any mistakes are made under this head, we shall be happy, on being informed of the fact, to correct them.

WILLIAM WINANS, South Butler, N. Y., does not call for his paper. He owes \$1.42. Will he please pay?

Books for Sale at this Office.
The Power of Kindness, including the Principles of Benevolence and Love. By Charles Morley. New York: Fowler & Wells. Price 25 cts.
The Age to Come, or, Glorious Restitution. By J. Marsh. 12 1-2 cts single—9 shillings per dozen—\$9 per hundred.
Stores' Miscellany, Containing his Six Sermons, Unity of Man, and the following tracts: The Second Death, by Archbishop Whately; The Intermediate State; Rich Man and Lazarus, and the Two Thrones, nearly bound together. Price 12 1-2 cts. Discount by the quantity.
Every Body's Book: the Bible View of the Soul, Personality of God; the Devil, his origin, power and doom; also an Exposition of the Spiritual Rappings. By Phineas A. Smith. 10 cts single—\$6 per hundred.

The Harbinger: A new collection of Scriptural Hymns Original and Selected, for Social and Family Worship, adapted to the wants of all Christians. By Marsh & Pinney. 511 pages. Price 50 cts. in morocco; 40 in sheep.
Wilson on the Prophecies.—The Book of Inheritance: and Witness of the Prophets, respecting Ephraim, and the House of David. By J. Wilson, Esq. 68.
The Immortality of the Soul: or, Man eternally dependent upon his Organization for his Mental and Moral Powers. The Truth tested by Philosophy and Revelation. By Thomas Reed. Price, 8 cts.
The Age of Gospel Light: or the Immortality of Man on Earth and in Heaven. By J. Wilson, Esq. 68. 15 cts. per hundred; 10 cts. single.
Our Israelitish Origin. By J. Wilson, Esq. Bound. 62 1-2 cts; in paper covers, 50 cts.
Future Punishment. By H. B. Doherty. Bound, 75 cts; paper, 50 cts. Abridged, 25 cts.
The Wicked Immortal, and, Have the Dead Knowledge? Geo. Storrs. Bound, 25 cents; paper, 15 cents; in sheets, 1 cent.
The Bible Class: A Book for Young People, on the Second Advent of Christ. 25 cents.
Unity of Man; or, Life and Death Realities. A Reply to Luther B. Smith, by Antislavery. 15 cents.
The Kingdom of God. By N. M. Catlin. \$4 per hundred; 6 cents, single.
The Purpose of God in Creating the World; his Plan for its Redemption from the Curse, and the time for its accomplishment. By E. R

Poetry.

Original.

Fight the Good Fight of Faith.

BY JOHN REYNOLDS.

Take sword in hand, and seize the shield;
With boldness rush into the field;
The fight of faith is now begun;
'Tis by the brave the day is won.

Fear not, though darts be at thee hurl'd;
Thou soon wilt triumph o'er the world:
The banner of thy King shall wave
O'er all the faithful and the brave.

Fight on: thou soon wilt gain the day;
Thou soon wilt hear thy Savior say,
'Well done!' thou good and faithful one;
Come share the honors of my home!

Fight on, fight on! do not despair;
A crown of glory thou shalt wear—
God soon will end this mortal strife;
Then thou shalt share eternal life.

Fight on, fight on! be not dismay'd;
In righteous, sober thought array'd—
The fight of faith will soon be o'er,
Then thou shalt rest forever more.

Canandaigua, N. Y.

Miscellany.

Original.

The Watchman—C. W. Sargent.

BY G. DILLABAUGH.

BRO. MARSH:—Allow me to say a few words through the *Harbinger* in answer to an article in the *Watchman* for February 18, 1852, headed—*A Few Thoughts*.

The writer thinks the fables of 1852 exceed those of 1844 by nearly one half. This may be true, for the apostle Paul says, evil men and seducers will wax worse and worse, deceiving and being deceived. He also thinks the Jews preached peace and safety first; then the Roman Catholics next, and many who call themselves the *true Adventists*, are the last class that really are preaching peace and safety. Now I do not fully object to this, but those who take upon themselves the name of 'Adventists,' have as unscripural name as *Roman Catholics*.

Again: The writer says, 'There are a few yet who are feeding the household of faith with meat in due season; a few who love the old paths that Jeremiah spoke of in chapter vi. 16. God's people love to tread in the same path that the prophets and patriarchs of old did walk in, which Jesus himself trod.' Amen.

He further says, 'Now, brethren and sisters, let us walk in the path that God has laid out for us, and be not turned to the right or the left.'

This advice is good. But let us follow our brother further: 'One feature of the peace and safety doctrine is getting very prominent, and all who have not continued in the way of life, seem to glory in it. I refer you to the 'Age to Come' theory. It is a beautiful by-path. Oh! how blissful it is—how lovely.—Why, is it not strange we never found it before? No—the Devil laid it out just in the right time for all who could not endure to the end, for them to step in. I hope for one, that all who are out of it, will keep out till Jesus comes. I am looking for an eternal age of glory, which is not to be measured off into a thousand years, or any other space of time.'

Stop, dear brother, and do not let your false zeal lead you to raise your puny voice in opposition to the word of Jehovah. 'God is not a man, that he should lie: neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?' Num. xxiii. 19. 'For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.' . . . 'So shall my word be that goeth forth out of my mouth: it shall not return unto me void, (or empty,) but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.' Isa. lv. 8-11. Now, dear brother, will you still persist in raising your puny voice against what God has spoken?

Our brother thinks those who are in the 'Age to Come,' have not continued in the way of life, and says he is looking for an eternal age of

glory, which is not to be measured off into a thousand years. It seems he does not like the company of John, (Rev. xx. 5-7); and Paul, (Heb. iv. 9; and Eph. ii. 7); and Peter, (2 Pet. iii. 8-10.) Will brother S. say these apostles were not walking in the way of life, when they so spake and wrote? Says Bro. S., Did they walk in a 'by-path'?

Bro. S. thinks it strange that we never saw the doctrine of the Age to Come before—and in the same article admits he was not an 'Adventist' in '44! Why not, Bro. S.? Was the advent not revealed before then? Is it not strange you never found it before? Luke xxiv. 25, 27. 'O fools, and slow of heart to believe all that the prophets have spoken.'

But, says Bro. S., the 'Devil laid it out just in the right time for all who could not endure to the end for them to step in.' Our Lord when he was on earth, said to the caviling Pharisees, when they called the works of God the works of the Devil, that all sins and blasphemy should be forgiven, but the sin against the Holy Ghost. I would much rather that my tongue would cleave to the roof of my mouth, than to use it in raising my voice against what God has said. Now I shall refer my brother to the word of the Lord concerning the times of restitution, and I hope he will not pass it over hastily, but candidly examine it, and see if he can place it in the New Earth state, or the 'eternal age,' as he calls it. Lev. xxvi. 42; Psa. xxii. 27-31; lxvii., lxviii., lxxxvii., cii. 13-17; cxlv. 10-13; Isa. ii. 1-4; iv. xi., xii., xxxv., xl. 1-5; xli. 18-20; xlix. 18-26; lii. 1-10; liv., lx., lxi., lxii., lxvi. 19-24; Jer. iii. 12-19; xxxiii. 1-8; xxx., xxxi., xxxii. 36-44; xxxiii. 7-18; Ezek. xx. 33-44; xxxiv., xxxvi., xxxvii., xxxviii., xxxix., to the close of the book; Dan. vii. 27; Joel ii. 32; iii. 16-21; Amos ix. 11-15; Micah iv.; Hab. ii., 14; Zeph. iii. 8-20; Zech. i. 12-21; ii. 8; xii., xiii., xiv.; Luke ii. 34; Acts xv. 13-18; Rom. xi.; Rev. vii. 1-8; xv. 4—and on to the close of the 20th chapter.

Now, my brother, here are only a tithe of what can be produced from God's servants, who have spoken of the times of restitution, when the second Adam will sit on the throne of David and govern the nations of the earth. His dominion will then be from sea to sea, and he will speak peace to the heathen. Zech. ix. 10. In the New Earth John says he saw no more sea. Now if my brother can not 'show that these scriptures have had a fulfilment, will he believe that God will never fulfil them, or that he will accomplish what he has said in the time and manner as he has declared by his servants? Which will he believe? For to say these scriptures will have a fulfilment in the 'eternal age,' as Bro. S. calls it, the New Earth state, is only a human supposition without proof.

I now will say in the language of Bro. Cook, 'The world to come—the great Sabbath—the thousand years' reign—the Melchisedek Priesthood with the subordinate kings and and priests reigning on the earth with him—all this in its Scripture form is of little consequence, and I, too, would be sick at heart, in view of such inexcusable unbelief, if I could not find relief from God.' My prayer is, 'Father, forgive all such language of unbelief.'

Reach, C. W.

Original.

Letter to a Cousin.

BY JOHN A. SOBER.

DEAR COUSIN:—Your communication bearing date November 24, 1851, is before me, to which I now attempt to write a reply. The subject upon which you have written is one of great importance—a point upon which much has been said, and perhaps much more may be said profitably. Before entering upon the subject for consideration, allow me to remark, that I am much delighted with the spirit in which you have written, and my earnest prayer to God is, that the writer may manifest the same spirit while he is endeavoring to write out 'the words of soberness

and truth.' Without any further preliminary remarks, I will introduce the thesis by quoting from your letter thus: 'I [you] believe man to be endowed with an immortal soul.' Now let me ask you, in all kindness, Where do you find your proof of such an idea? In the Bible? No, I think not. You have adduced no proof of man's immortality, or of his being 'endowed with an immortal soul,' save from Mr. Tupper, who indeed says, 'Thou (man) art an imperishable leaf on the evergreen bay-tree of existence.' To the above I will add an assumption of Montgomery's, couched in these words: 'The soul, immortal as its Sire, shall never die.' But I think that this declaration of the inspired penman—'The soul that sinneth, it shall die'—is quite as good authority that the soul is not immortal, as the above declarations are that it is immortal. Will you believe Messrs. Tupper & Montgomery in preference to believing the Almighty? For further proof of man's mortality, I refer you to Psa. xlix. 12; 'Nevertheless, man being in honor abideth not; he is like the beasts that perish.' In verse 20, the Psalmist repeats, 'Man . . . is like the beasts that perish.'

Again: Job iv. 17: 'Shall mortal man be more just than God? Mark! there is no part of him excepted. Examine 1 Tim. vi. 13-16, and Rom. ii. 5-7. In the light of such testimony as the preceding—Where is Messrs.—Tupper and Montgomery's 'imperishable and immortal man or soul. Evidently nowhere, save in an infatuated imagination! It is, I apprehend, a chimerical creature of the brain. If the soul is immortal, it is not capable of dying. The fact that God has threatened the soul with death is proof sufficient that the soul is not immortal. To argue that God, after having constituted the soul immortal, would threaten it with death, is, in my opinion, to argue that he did not understand the language of the human race. Is it to be supposed that he did not understand man's dialect? No; he is the greatest linguist in the universe. 'Well,' says one, 'he don't mean what he says.' Who gave you authority, my dear sir, to say so?—the 'old serpent'? Yes—or at least he set the example: for after God had said, 'Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, dying thou shalt die'—(Heb., see margin)—or, as Mr. S. Graham reads it, 'Thou shalt begin to die'—the 'old serpent' comes up and says, 'Ye shall not surely die:' (that is, God does not mean what he says:)' 'for,' continues the father of lies, 'God doth know, that in the day ye eat thereof, . . . ye shall be as gods'—i. e., be immortal. Here, I think, is the origin of spiritualism. When God speaks without a parable or a figure, &c., if we say he does not mean as he speaks, we contradict and insult his Majesty!—Let us be very careful how we interpret the word of God. To show that the words of inspiration are to have a literal meaning, let us inquire, How did Noah understand them. Let us see. Turn to Gen. vi. 13-21: 'And God said unto Noah, The end of all flesh is come before me, . . . Make thee an ark of gopher wood; and this is the fashion which thou shalt make it of: the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits, &c., &c. On the reception of the above revelation, did Noah equivocate? No; he believed it literally: for verse 22nd reads, 'Thus did Noah; according to all that God commanded him, so did he.' How was it with Lot? When he was warned to flee from Sodom, did he not obey? Yes; then he believed that God meant what he said. It is also written that—'Abraham believed God, and it was accounted to him for righteousness.' Gal. iii. 6.

I conclude, therefore, that when God speaks positively, we are to understand him according to the literal import of the language used. But let me return to the subject of man's nature. I have proved that the soul is susceptible of disease and death, and therefore it is not immortal.

But if you wish further evidence, I will draw a short contrast, thus:

POPULAR THEOLOGY.

'A charge to keep I have,
A God to glorify;
A NEVER dying soul to save,
And fit it for the sky.'
'The soul is immortal—it
will never die.'—Spelling
Book, p. 54.

BIBLE.

'Fear him who is able to
destroy both soul and body
in hell.'—Matt. x. 28.
'Let him know, that he
which converteth the sinner
from the error of his way,
shall save a soul, from
DEATH,' &c.—Jas. v. 20.

The contrast is obvious. The fact is, man is mortal; hence Paul says, 'This mortal must put on immortality,' &c. When, Paul? 'At the last trump,' 1 Cor. xv. 52, 53. Let me say, 'Seek for eternal life' through Jesus Christ our Lord, and all will be well.

Yours, in hope of endless life,

JOHN A. SOBER.

Salem, Mich., February 15, 1852.

Original.

Religious and Moral Maxims.

The Judgment. Never forget the judgment day. Keep it always in view. Frame every action in reference to its unchanging decisions.

Christ's teaching on universal salvation.—On one occasion during our Savior's ministry, the question was put to him, 'Lord, are there few that be saved?' If Christ had been preaching the final salvation of all men, it is strange that such a question should have been proposed to him. Yet he manifested no surprise at it. He did not reprove or correct the inquirer for having dishonored the goodness of God, by the supposition that any would be finally lost. He did not refer him to his past teachings to learn that all would be saved. Nor did Christ then advance the doctrine of universal salvation. Never had he a better opportunity. The question was directly to that point—'Are there few that be saved?' What did he answer? Did he say, *all* men shall be saved? Did he ever say, *many*—the great majority of mankind—shall be saved? Did he say, a just and benevolent God will never punish any after this life? His answer was,—'Strive to enter in at the strait gate'—that is, agonize to enter by an incessant warfare with sin—for many, I say unto you, will seek to enter in, and shall not be able.' Whoever may preach universal salvation, and upon whatever authority, certain it is that Christ preached no such doctrine. This should for ever silence Universalists.

The Bible.—We have never seen a more truthful remark upon 'the Book of books,' than the following:—'The Bible,' says Rowe, 'is dangerous. But dangerous for whom? It is dangerous for infidelity, which it confounds; dangerous for our sins, which it curses; dangerous for Satan, whom it dethrones; dangerous to false religion, which it unmasks; dangerous to every church which dares to conceal it from the people, and whose criminal impostures or fatal allusions it brings to light.'

I would to God that all who profess to be looking for Jesus, would mark this, and be admonished by these remarks. G. D.

Original.

A String of Pearls.

GATHERED AND STRUNG BY H. L. H.

Be sure you stand on good ground, and then resolve to stand your ground against the world. Follow God, and fear not man.

Art thou godly? repent not, whatsoever thy religion cost thee.

Let sinners repent, but let not saints repent.

Let saints repent of their faults, but not of their faith: of their iniquities, but not of their righteousness.

Repent not of your righteousness, lest you afterwards repent of your repentance.

Repent not of your zeal, or forwardness, or activity in the holy ways of the Lord.

Wish not yourselves a step farther back, or a cubit lower in your stature in the grace of God.

Wish not any thing undone, concerning which God will say, Well done.

In Galen's time it was a proverbial expression, when any one would show the impossibility of a thing, 'You may as soon turn a christian from Christ' as do it.